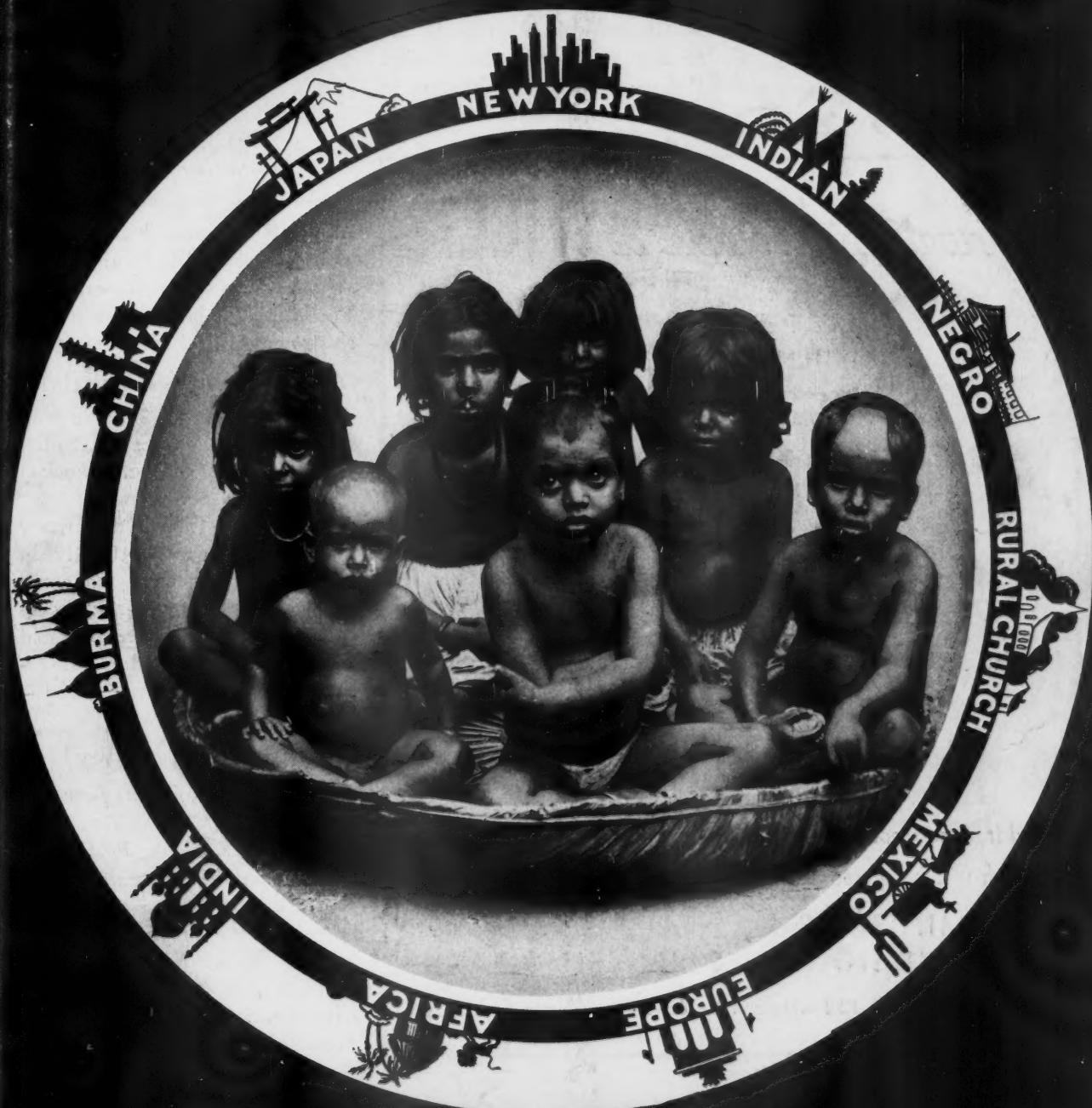


# MISSIONS



R v. 27 1936

## WHO'S WHO

### In This Issue

*Anonymous* represents an American resident in Europe who writes about Russia and keeps his identity secret.

*Coe Hayne, Frank W. Padelford* and *P. H. J. Lerrigo* need no further introduction to *Missions*' readers.

*Kenneth G. Hobart* is a missionary in South China, in service since 1929.

*J. T. Parsons* is Secretary of the Indiana Baptist State Convention.

*W. A. Petzholdt* is a missionary of the Home Mission Society among the American Indians.

## Three Significant Conferences in January

January brings three interdenominational conferences of significant importance to the world Christian movement. The Student Volunteer Convention at Indianapolis, although it starts late in December, will run through January 2nd. The Home Missions Council will meet in Calvary Baptist Church, Washington, D. C., January 14-16, and the Foreign Missions Conference will meet in Asbury Park, N. J., January 8-10.

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- They are evangelistic
- They are safe and sound
- They train for Christian leadership
- They help pupils to be good Baptists
- They help teachers to be better teachers

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P.R.E.

### QUESTION BOX JANUARY

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What church has adopted a commendable custom?
2. Who is a resourceful leader in Michigan?
3. What happened at Philippi, W. Va., on December 8, 1935?
4. What do Assamese children love?
5. Who left 17 widows and 44 children?
6. Where are victories won at blood cost?
7. What school has three Guild chapters?
8. What should never be regarded as an endorsement by MISSIONS?
9. What does *Sim Liang* mean?
10. What help teachers to be better teachers?
12. What does the figure 3,735,000 represent?
13. Where were the children abnormally quiet?
14. Who was the first Crow Indian convert?
15. Where are Protestant missions termed as "foreign"?
16. "Youth is a state of mind." Who said this?
17. What family sent 26 members as foreign missionaries?
18. Who found time to write a friendly note?

### QUESTION BOX PRIZES

#### New Rules for 1936

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to MISSIONS or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded.

All answers must reach us not later than January 1, 1937, to receive credit.

### FORWARD FUND SUNDAY JANUARY 12, 1936

# MISSIONS

*An International Baptist Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

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JANUARY, 1936

No. 1

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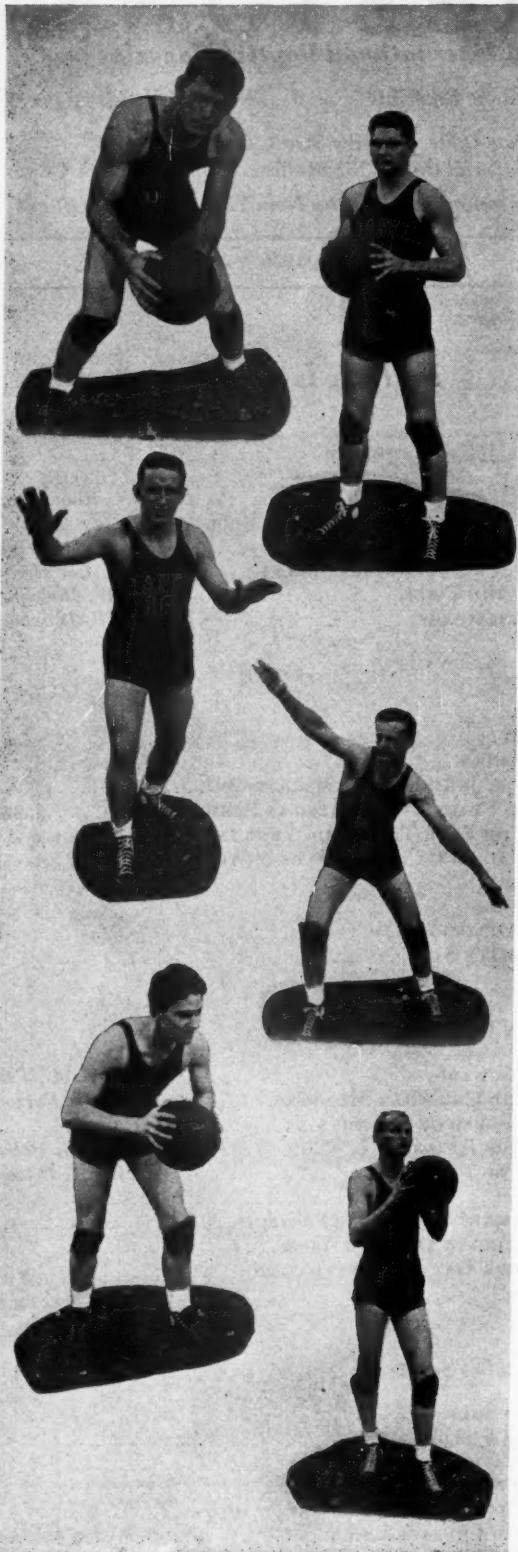
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**President W. G. Spence, LL.D.**

**FRANKLIN, INDIANA**

## **The 31st Month!**

THE 31st month has joined the upward procession. November brought 2,501 subscriptions to MISSIONS, as compared with 2,449 for November 1934, or a net gain of 52 for the month.

November thus was the 31st consecutive month to record a gain in MISSIONS' subscribers.

Will December be the 32nd and will January be the 33rd? That depends on YOU whose subscription expires during either of those two months.

What a wonderful Happy New Year it would be for MISSIONS if the last month of 1935 and all 12 months of 1936 should continue this upward trend.

It lies within YOUR power to make that record.

## **LETTERS**

### **From the Editor's Mail Bag**

We noted your answer to a letter from Frank Kenmore on page 324 in the June issue of MISSIONS.

We consider that your position on Book Reviews is not wisely taken and your premise utterly mistaken. Many persons never trouble to think for themselves but get their ideas ready-made from books, periodicals, etc. If they see a book reviewed by MISSIONS, a magazine of character, influence and standing as it is, they at once conclude it is a suitable book for their use.

In the same issue you reviewed *Confucius and Modern China* in which the author offers the opinion that Confucianism is a great religion (?) and advises us to graft the religion of our Lord on that of China. Again in the same issue you review *Storm Clouds over Asia*. In that as on various other occasions you take a slap at the Exclusion Act of 1924 and at the Naval Maneuvers in the Pacific.

Now, we are of those who believe the Exclusion Act was just and right. If our government has not the right to say who shall enter our country, who should have the right? We believe

that Orientals cannot become a part of our civic body from their very nature and training. Besides, we notice, too, that even such a noble nation as the Japanese have those who are not above entering illegally a country from which they are legally excluded.

We are convinced there are educated, cultured, Christian Japanese. But we are also convinced that they are not in control of the militarist party nor of those who are using every pretext to foment trouble between our country and Japan. We think our Navy has the right to conduct maneuvers where it chooses.

We consider MISSIONS our magazine. We gladly and loyally support it and get much from it. It is ours also because no periodical could exist for a day without the support of the class to which it makes its appeal. And we have been grieved and distressed by these phases of which we write. We feel that its great usefulness is lessened thereby. We hope you will accept our criticism as constructive and in the spirit in which it was written.—*Mrs. W. D. Hambleton, Ironton, Ohio, by order of the Woman's Missionary Circle of First Baptist Church.*

**NOTE.**—MISSIONS always welcomes, always appreciates constructive criticism. As to the magazine's book review policy, in fairness to all it must remain what it has been, namely to give unprejudiced appraisals of new books, so that readers may intelligently decide for themselves whether the books reviewed are likely to be worthy additions to their libraries. A book review should never be regarded as an endorsement by MISSIONS of the views, historical, political, theological or otherwise, held by the author of the book.—ED.

I note that you receive both bouquets and brickbats. That is as it should be. You are thus assured that MISSIONS is living and vital. I congratulate you and also tender my bouquet. I gratefully appreciate what MISSIONS brings us month by month.—*Prof. J. F. Vichert, Rochester, N. Y.*

## We Are Going Forward

A CARTOON BY CHARLES A. WELLS



THE old year did quite well. It held its own against the political mudfuddledness and economic uncertainty. It also made some progress against the moral cynicism and spiritual pessimism of previous years.

Now comes 1936 with a new spirit. It is aggressive, hopeful, courageous and resourceful.

For Northern Baptists not to go forward in this new year would really mean retreat and defeat. Through the hard and sincere work of last year, we have a good footing on which to move forward. And the denomination is filled with the spirit of an onward march.

The only difficulty is that those who do not share this impulse will be dead weight. With every step gained, that dead weight will have to be carried along.

How extremely important it is that every church and every member catch the throb and pulse of the forward movement of 1936.—CHARLES A. WELLS.

I can shout a loud Amen to that "Prize Essay" on page 470 in your October issue. It expressed my ideas of MISSIONS so much better than I could.

Mr. Sherman well deserves the prize. We all read the magazine with more zest each month.—*Mrs. N. W. Dunbar, New London, Conn.*

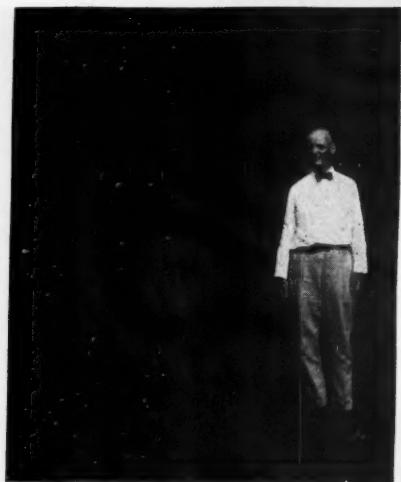
SCENES IN  
BELGIAN  
CONGO

See article by  
Dr. P. H. J.  
Lerrigo on  
pages 18-22

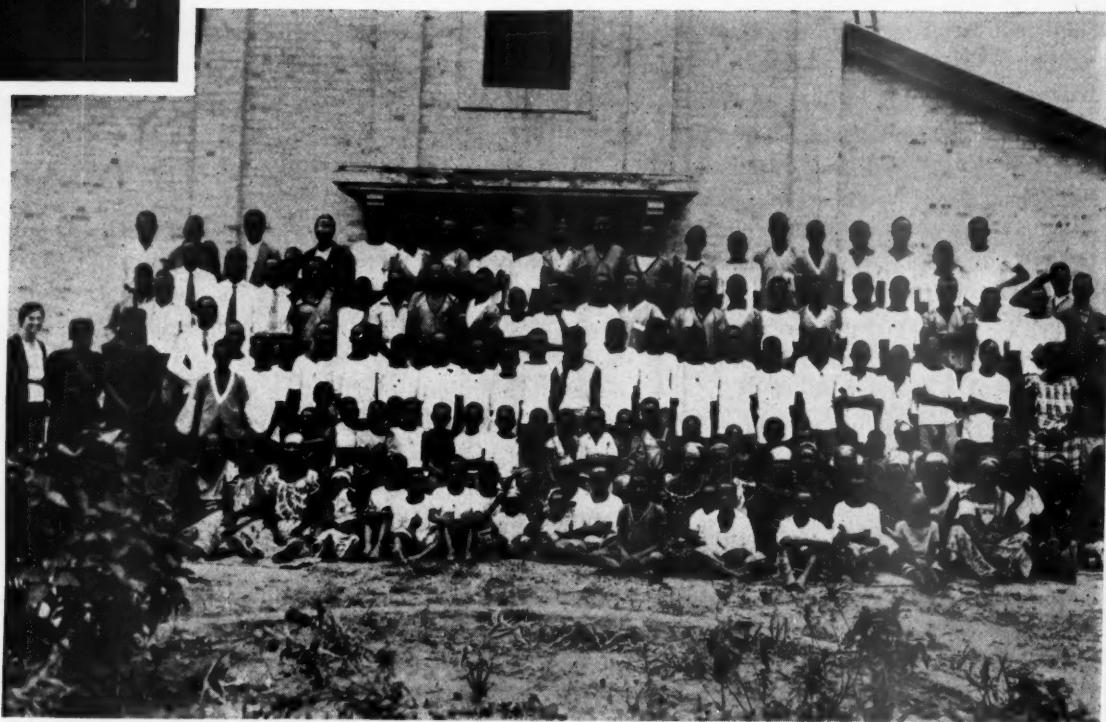


ABOVE: A village blacksmith in Belgian Congo. The scene is quite different from that pictured in Longfellow's poem

BELOW: The Baptist church and congregation in Leopoldville, capital city of Belgian Congo. It faces a promising future



ABOVE:  
Dr. Lerrigo is  
standing beside  
one of Congo's  
ant-bills



# MISSIONS

VOL. 27, NO. 1



JANUARY, 1936

## As We View the Passing Year



ONE of the things which prophets of disaster so gloomily foretold a year ago has come to pass.

Twice during the year now closing, another world war was regarded by many as inevitable. The Saar problem (see *MISSIONS*, January, 1935, page 6) and German rearmament were expected to plunge all Europe into armed conflict. It did not happen. The Italian-Ethiopian war was feared as the beginning of a general European war; but the League of Nations has kept it localized within its African boundaries. For the peace that still is ours, let us be thankful.

The year witnessed a waning of the dictatorship idea. A widely read novel pointed out its danger in America. Herr Hitler is no longer the German idol that he was. Nordic paganism, of which so much was feared a year ago, is on the decline. The position of the German church, Catholic and Protestant, is stronger. Signor Mussolini has lost much prestige. Even in Russia the dictatorship system is not functioning as perfectly as was predicted. Comrade Stalin recently had to admit publicly that from now on the decisive factor in Russia is not more machinery but manhood.

In one short year the world economic scene has undergone marked improvement. Of the changed picture in the United States, only one fact need be cited. As these lines are written, the New York department stores are experiencing the heaviest Christmas shopping season in seven years.

In things of the spirit there are also signs of an improving trend. Dolefully we were told a year ago that humanity was on the brink of moral and spiritual disaster. Today conditions seem

somewhat brighter. In a recent sermon Rabbi Benedict Glazer said:

Although the general outlook cannot be painted in bright hues, it is not without hope. The number of men and women who see the evils of our social order and of our international relationships is growing larger and larger.

The larger the number grows, the more surely and more speedily will the evils of today vanish away.

Amid these hopeful signs, however, a serious question should concern us. Is the Christian church in general and are its members as individuals assuming that spiritual leadership which men seek and which our times demand? Back in the days of ancient Israel we are told that,

In those times there was no peace to him that went out or to him that went in; but great vexations were upon the inhabitants of the lands. And they were broken in pieces, nation against nation and city against city. . . . And they entered into a covenant to seek Jehovah, the god of their fathers, with all their heart and with all their soul. . . . And he was found of them and Jehovah gave them rest.

What a picture of conditions with which all of us have recently been familiar. And the remedy is the same. It is for the Christian church to lead men into a new covenant to seek the God of their fathers. Without such a spiritual foundation the trend toward peace, the reaction against tyranny, the recovery of economic well-being will not prove enduring.

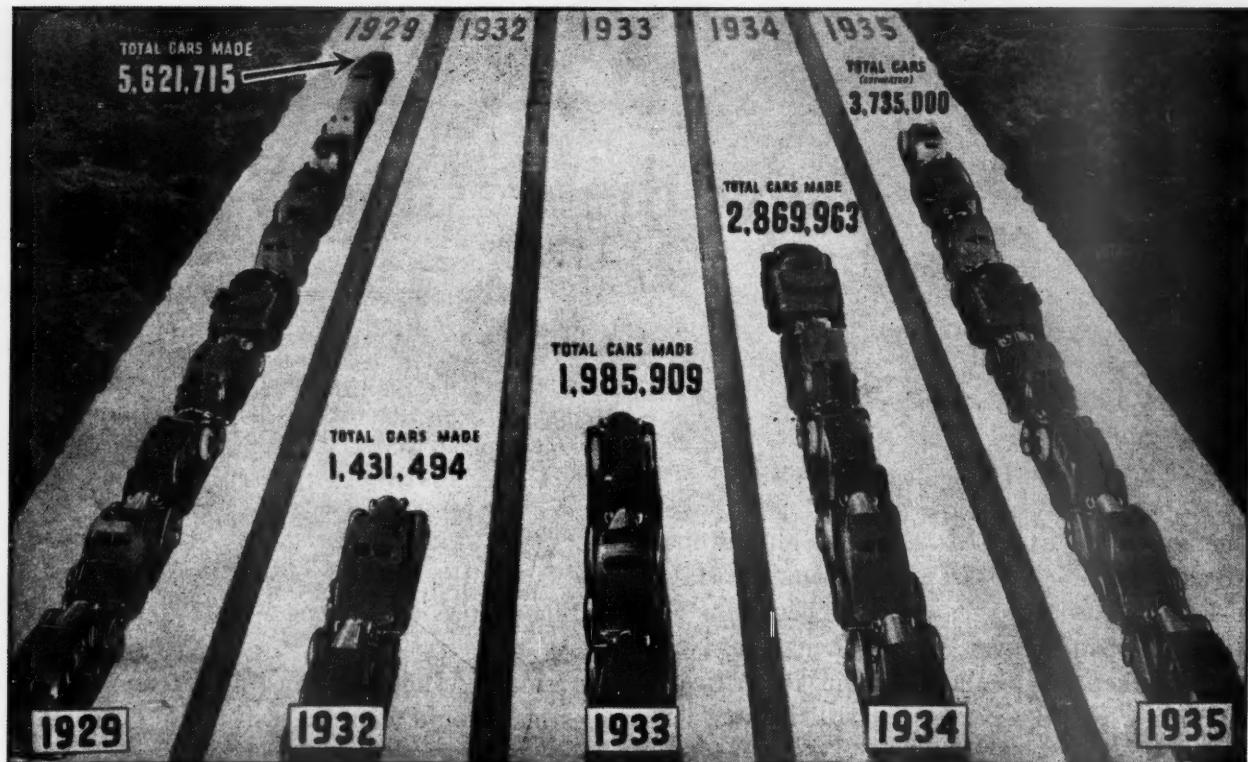
With such a foundation we may with confidence look forward to 1936 and to each year thereafter as a **HAPPY NEW YEAR**.



# The World Today



*Current Events of Missionary Interest*



*Have you bought a new car? Several million people did so in 1935, as indicated by this pictogram reproduced by courtesy of The United States News, an independent weekly published in Washington*

## **Fatter Dividends and Higher Wages in the Automobile Industry**

THE pictogram on this page tells its own story. Automobile production in the United States in 1935 was the highest since the peak year 1929. More men have been employed. They worked more days per week and their wages increased from an average of 69 cents to 74 cents per hour. Stockholders have again received fat dividend checks.

What justifies the reproduction of such a picture in a missionary magazine?

Nobody knows how many Northern Baptists are employed in automobile production and in the numerous related industries. Whether the number is large or small, their pay envelopes have felt the effects of this rising motor car production. Moreover, among the millions of purchasers of 3,735,000 cars produced in 1935, undoubtedly a good proportion are Baptists.

Thus we have two-fold evidence of returning Baptist prosperity. Baptists employed in the motor car

and related industries have received higher incomes; Baptists who bought new cars must have had money with which to buy them.

By contrast to this picture of returning good times, the Foreign Mission Board in November spent two days in a most serious consideration of its grave financial situation. Details are unnecessary. One contrasting fact will suffice. During the past fiscal year 1934-1935 the Board received from Baptist churches only \$438,936. Back in 1909-1910 the churches gave \$590,669, or \$151,733 more. *That was 25 years ago.*

Who will reconcile this upward trend in material prosperity with this downward trend in the support of a spiritual enterprise of Christian love and service around the world?

Something is wrong here.

## **President Roosevelt Again Declines to Interfere in Mexico**

STILL another attempt to involve the United States Government in the religious controversy in Mexico (see *MISSIONS*, October, 1935, page 453),

## MISSIONS •

Page 7

brought a firm but courteous letter from President Roosevelt to the Knights of Columbus. "I decline," wrote the President, "to permit this government to undertake a policy of interference in the domestic concerns of foreign governments and thereby jeopardize the maintenance of peaceful relations." It could not be expected that this would satisfy the Roman Catholic Church; nevertheless it merits the endorsement of all right-thinking Americans. There was a time when nations in the interests of religion freely interfered in the domestic affairs of other nations. But such interference always had to be backed by force of arms. Public opinion, at least in the United States, will not support armed intervention in a religious controversy. Any interference not backed by arms would be a futile gesture; any force of arms in the name of religion would be so out of accord with the true spirit of religion as to defeat its purpose. Mexico must therefore be left alone to work out the problem of Church and State. In one way Americans can render real help. If all Americans residing or traveling in Mexico would by their conduct demonstrate that religion, whether Protestant or Catholic, was to them a living reality, it might register such an impression on the Mexican Government and people that in due time its value would be recognized and it would win for itself its rightful place in the life of the nation.

*NOTE.—Dr. Charles S. Detweiler has just returned from a visit to Mexico and an article by him will appear in an early issue.—ED.*

### ***A Vast Social Experiment That Behooves Watching***

**I**N CONNECTION with the remarkable article on Russia on pages 8-13, several facts about Russia in general will be of interest.

The Union of Soviet Socialist Republics (U.S.S.R.) constitutes the largest continuous country on earth. Its area is three times that of the United States and it stretches across two continents, Europe and Asia. It includes one-seventh of the land surface of the world and houses one-twelfth of its population. Politically the nation is composed of seven main divisions, each with a capital city. These divisions are split up into 36 autonomous or semi-independent republics, corresponding somewhat to our own 48 United States.

The language and race problem is perhaps the most complicated on earth. There are 182 different nationalities speaking 149 languages and dialects.

Imagine the confusion in the United States if a man from Texas could neither speak, read nor write a word used by a man in Connecticut, or if neither of these two could directly converse with a man from Minnesota.

Throughout this immense area with 160,000,000 people, relentless pressure is exerted from Moscow toward the education of children, the establishment of communism as a political system and as an economic way of life, and the extermination of religion.

A social experiment of such magnitude behooves watching. Whether it succeeds or fails, the outcome must inevitably influence the economic and religious progress of humanity everywhere.

### ***Independence Is Formally Launched in the Philippine Islands***

**A**N EVENT of possible major concern to Baptist missions occurred on November 15th when independence of the Philippine Islands was formally proclaimed. In the presence of U. S. Vice-President J. N. Garner, War Secretary G. H. Dern and other American guests, Manuel Quezon was inaugurated first President of the new Philippine Commonwealth. After a ten-year probation period the United States will relinquish all sovereignty over the Islands. Thus the United States fulfills a solemn promise. That is somewhat tempered, however, by the selfish considerations of certain American financial interests in urging Philippine independence at this time.

Although the new constitution outlaws war, the possibility of war is admitted. The new President has announced a military program calling for a standing army of 20,000 men and a military budget of \$8,000,000. At the end of the ten-year period the Islands are to have 500,000 trained reserves.

Of missionary interest is the constitutional guarantee of religious toleration, freedom of religious thought, and exemption from taxation of all property used for religious, charitable and educational purposes.

Northern Baptists began missionary effort here in 1900, two years after the Islands were seized from Spain following Admiral George Dewey's battle of Manila Bay on May 1, 1898. Today four stations are maintained. The staff includes 32 American missionaries, 259 Filipino associates, while 10,412 members are enrolled in 147 churches, of which 23 are self-supporting. Last year Filipino Baptists contributed \$9,581 toward this work.

***REMARKABLE REMARKS, usually appearing on this page, because of pressure of space are transferred temporarily to page 23.***

# What I Saw and Heard in Russia

ANONYMOUS

NOTE.—*For various reasons and particularly in order that nobody shall get into trouble with the dreaded G. P. U. (Russia's secret police), the name of the writer of this article is not divulged nor are names revealed of persons to whom reference is made. Moreover, only a few well-known metropolitan cities are specifically mentioned. Names of other places visited on this tour must be kept confidential.—ED.*

*Late in the summer an American, whose business involves residence in Europe, made a tour of Soviet Russia that extended from Leningrad to the Black Sea. In two articles, of which this is the first, he reports what he saw and heard of present conditions in the land of communism*



*May Day in Moscow with a demonstration of army tanks in the Red Square*

MY FIRST trip to Russia was in the late summer of 1922 when I saw the results of the big famine of 1921-22 and what was being done to relieve the distress. I went up and down the center of the country from Leningrad to the Crimea. I went to Russia again in the winter of 1923 in relief work. I went again in 1929 as a tourist.

Having noticed that there was to be a summer session of the University of Moscow for English

and American students, it seemed a good opportunity to get into Russia once more without attracting too much attention. I wanted to find out as much as possible about religious conditions. I also wanted to learn as much as possible about political and economic conditions and especially whether there had been famine conditions last winter.

So I went to Russia. Before crossing the frontier, various friends had told me that I would

have to be extremely careful about talking with people in Russia. A lawyer in a certain European country who knows Russia very well said that few people in Russia will talk freely with an outsider. Another man in the same country who works in Russia and was home on a visit, told me that it was very difficult to get acquainted with people in Russia because they are all afraid to talk to foreigners. He told me he had never been able in Russia to get a religious paper from his home land. After trying in vain to get it direct, he had had his friends wrap it up in a weekly secular paper. He received the secular paper but never the religious paper. As he was returning to Russia two weeks before I was to be there, I took his address. A woman in another country told me that her brother, who lived in Australia and was visiting her, had just returned from a trip to Russia where he had had a very disagreeable experience. The Soviets thought because he had so many visas on his passport that he must be a spy. They locked him up for two weeks. When they found nothing suspicious in his baggage or in his pockets, they pumped his stomach, using cold water.

I expected to find material conditions in Russia better in many respects than they were when I was there in 1929, at the beginning of the First Five-Year Plan. I also hoped to find a little relaxation of the strict discipline which had seemed to be in some sense necessary when the Soviets were outside the fellowship of nations. But I could see no evidence of improvement on the way from the frontier to Leningrad. The houses in the villages were badly in need of repair. In Leningrad, however, there were a few more automobiles and bicycles and the stores were filled with all sorts of goods. But the general condition was not much better than when I was there six years ago. Many houses have not been painted or repaired for years.

The students who were coming for the summer school came by boat to Helsingfors and then by train. When they arrived at the hotel, they were singing the Internationale and other songs in praise of the Soviet Union. It was evident that the majority of them were red or pink. There were many Jews among them, several college and university professors, and a few students from all over the United States and from Canada. One

young woman came from Hawaii. Some had crossed Siberia to attend the school. There were more than 200 American and about 25 British students. *The Moscow Daily News* had announced their coming. A glowing article featured the school, the dormitory, names of professors who were to instruct in Russian history, Russian literature, materialism and other subjects.

For two days we were taken to see the various sights of interest in Leningrad. When I could slip away, I tried to find my European friend. He was not at home. Later I found he had called at my hotel three times to ask for me but had been told each time I was not in the hotel. When he learned that all the American students had gone to the railway station, he came to the station and found me shortly before the train left. I saw in Leningrad three things that interested me very much, the famous Hermitage Museum, the little palace outside Moscow where the last Czar lived and which is still maintained exactly as he left it, and the large city park called the Park of Culture and Rest. It seemed to me that in this park the young people and children were abnormally quiet.

Just as we were ready to go to the train in Leningrad for Moscow, we were all called together in the dining room of the hotel and told there would be no school, that the Soviet Government needed the professors for other work, and that they could not be replaced. This was a surprise and shock to everybody. We were told also that instead of living in the new dormitory, we would all be in a hotel, which proved to be an old hotel that would hardly be considered a good second class hotel in America. Later I was told that several of the professors who were to teach us were about as much surprised as we were. Evidently the Government had forgotten to tell them they had work elsewhere. I failed to find a single American who was satisfied that we had been given the real reason why we were to have no school. We were given back the money we had paid for tuition or its equivalent and extra effort was made to give the students more chances to meet and talk with influential people in Moscow.

Soon after getting to Moscow I became ill. I had a temperature and a slight congestion in my lungs. Many others had similar symptoms. Some consulted doctors. It seemed to be a mild form of

something like influenza. As my fever was not very high, I did not consult a doctor (very foolish—Ed.), but remained in my room most of the time. For about two weeks I was rather weak. After the first few days, I could see I was improving. Fortunately none of our group had any serious development from this ailment. But a man from Boston came down with pneumonia in Moscow about this time and nearly died. And a French writer, Henri Barbusse, did die of such a disease while in Moscow. I may say further that nearly every one of our group was troubled much of the time with diarrhea. Some had dysentery. Water and poor food or poor cooking were to blame for this condition. Much of the cooking is done in sunflower seed oil and this was often rancid. One member was laid up several days in Moscow with severe pains and a high fever.

When I felt I could risk going around a little, I went one day to see an American Roman Catholic priest who has been in Moscow since our Government recognized Russia. He told me of economic conditions and was well informed as to what the Soviets are doing against religion.

I also called at the United States Embassy and talked with one of the officials. He had formerly been stationed in our consulate at Riga and had refused the late Dr. H. Profanoff a visa to enter the States. He had recently received a letter about Russian Bibles. He asked me many questions about religious persecution in Russia. I told him about a theological seminary which the Government had closed several years ago.

One day I visited the anti-religious museum in Moscow with a group of Americans. The young guide in the museum seemed to know little except the brief speech which he had memorized. The guide who went with us was able to explain things much better. In a section of exhibits devoted to religious sects was a large oil painting representing a man who had just stabbed his wife with a dagger. On the table near the murderer was a copy of *The Baptist*, a paper formerly published in Russia. The museum attendant and our guide told us this painting represented a real occurrence. They said a certain woman, whose husband was a Baptist, had taken a certain interest in the Communist Party. Her husband had tried to dissuade her from attending the Communist

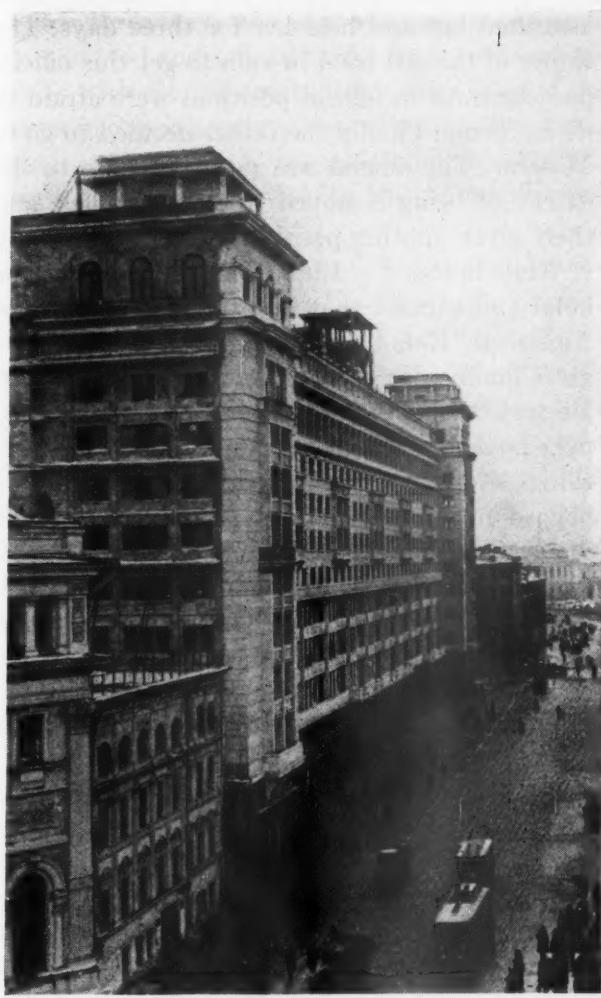
meetings. When he realized his wife had become a Communist, he killed her.

On another day I went with a large group to the headquarters of the militant atheists. One of the most influential of the atheists spoke to us and afterwards answered questions. His speech was the usual propaganda stuff. He spoke of the corruption of the church under the Czars. He said no religion could be progressive. He said it would be impossible to have socialism without destroying religion. He insisted that with rare exceptions, the remarkable achievements of the atheistic movement were due to tactful persuasion. He did not believe in using force to destroy religion. He said the movement was supported for the most part by voluntary contributions, but admitted that the state often helped the movement along. I tried in vain here and elsewhere to



*Church of the Resurrection in Leningrad, on the site where Czar Alexander II was assassinated in 1881.*

*The edifice is now a plumbers' supply house*



*Moscow, with its famed new subway and many new buildings like this, is slowly developing into a modern metropolitan city*

get copies of *Bezboshnik* (*The Atheist*) that used to be sold everywhere in Russia. Probably the atheists feel the paper is no longer needed.

On the second Sunday morning in Moscow, a well-known American clergyman and I went to the church service of one of the Protestant sects. We went in separately so as not to attract too much attention. When we had crossed Moscow in the street car on our return and were walking near our hotel, two women spoke to us. They had seen us in church. They had followed us on the street car and had followed us several blocks after we got off to make sure we were Americans. Then one of the women by words and signs made me understand that her husband had been banished. I think she is the wife of a preacher. Unfortunately I did not understand enough Russian to get all her story.

On the third Sunday in Moscow I went to another Protestant church. I learned that the son of the former pastor had been arrested and thrown into prison some months before. The father died of heart failure when he heard his son was actually in the famous Lubyanka prison. His daughter, a graduate of a German university and for some time a professor in a Russian university, was recently arrested and also thrown into prison. Some time afterwards, the son died in prison. The authorities told the family he had died of typhus. They got evidence later that satisfied them that he was shot.

Lutherans in Russia have to suffer not only because they are religious people, but because they are regarded as in some sense Germans, although most of them are citizens of Russia, and as potential friends of Hitler. Recently six German pastors were arrested. One was condemned to be shot, the others to long imprisonment.

One morning later I called on a Lutheran pastor. I will not specify the city in which he lives. The first question he asked was whether I had come alone or whether any one in the Russian Travel Bureau knew I had come to him. He was so afraid that his talk with me would get him into trouble that he would only answer my questions by other questions or very indirectly.

In order not to attract too much attention, I went from time to time with groups of American tourists to a cooperative farm, to a museum, to a marriage and divorce bureau, to a prophylactarium (an institution for reclaiming and re-educating prostitutes) and to one of the law courts. But as often as I felt I could risk it, I slipped away and sought the answers to questions which interested me most. One day I spent several hours with the correspondent of one of America's leading newspapers.

Toward the end of my stay in Moscow, I felt I was being spied on. Quite often people called me on the telephone in my room and no one ever gave me any satisfactory explanation as to why I was called up. I felt sure the G.P.U. (secret police) wanted to know whether I was in.

I spent one night in a city in central Russia. Here I saw the fine new buildings the Soviets have erected and I also saw one of the best cooperative farms. At one little railroad junction where we had to change trains, we had to wait 15

hours for our connection. I crossed the great new military highway to a city in South Russia where I spent one day. I had hoped very much to get in touch with evangelical Christians there, but with the limited time at my disposal, this was impossible. I was able to satisfy myself, however, that the anti-religious measures of the Government were less strictly applied in this part of Russia than in Leningrad and Moscow. The Government even keeps up one of the old historic churches as a monument. And the church is still used as a church. After a night on the train, I reached a port on the Black Sea where I had to wait a day for the ship which was to take me to another port city. It was impossible to be sure beforehand just when any train would arrive or depart, or when ships would sail. Each travel office gave out different information.

While in this port city, I spent an evening with an official in charge of a huge oil refinery. He was very frank in talking with me and spent the whole evening relating stories of Soviet inefficiency and crime. Recently when a ship was being filled with gasoline, a pipe broke. The only man who had authority to shut off the flow was at lunch. On account of their experiences with communist bureaucracy, other working men were afraid to intervene. The result was that 500 tons of gasoline flowed into the sea. On another occasion in a refinery, a pipe sprang a leak. The Government did not want to stop loading ships as this would have necessitated the payment of demurrage. Two men volunteered to try to cork the pipe through which hot gasoline was flowing at high pressure. Fearing an accident, the fire department consisting of 18 men was called out. A blow of a hammer made a spark, an explosion followed, and 20 men were killed instantly. On still another occasion the electric meter in the refinery did not work well. A new meter was ordered from America. In order to get permission to install it, authority had to be secured from the chief Soviet politician of the city. He called in an "expert" adviser who declared the meter would not work. After two weeks of pleading, permission was finally granted to try the new meter. It worked.

In this city one of the higher Soviet officials had lured a young woman from her home, had taken her to a town a few miles away where he

assaulted her and held her for three days. The father of the girl tried in vain to get this official punished. All in official positions were afraid to do anything. Finally the father decided to go to Moscow. The official was punished only to the extent of being removed to another place and there given another position.

While in this city I talked with a waiter in the hotel and learned that he had worked with the American Relief Administration during the great famine. He knew many men whom I knew. He took me off to one side and told me in whispers he had been in jail three years. He said things are no better now than before the war. He begged me not to tell any one connected with the Soviet Government what he had told me, for he did not want to go to jail again!

The ship on which I sailed from here was a new vessel. But it was over-crowded. Many of the cabins were alive with bedbugs. I was assigned to what was supposed to be one of the finest cabins. But it was just opposite a public toilet through which no water flushed for most of the trip. This toilet stank so that it was almost nauseating to approach my room or to stay in it. The food was most unsatisfactory and was served by ex-blacksmiths and ex-farmers. Although good-natured and friendly, they knew nothing about the work they were supposed to do. While on the ship I met a young man who was a student of English literature and history in a Russian university. He said he would like to talk with me for hours, but the political situation was such that it was not wise for him to be seen talking to a foreigner. One time when he was speaking to me a G. P. U. man approached and touched him on the shoulder. The ship called at several places on the way to unload and load cargo. I went ashore at one port where I had spent some time in relief work back in 1923. In a store here I found a man who had worked with the A.R.A. at that time. After he had satisfied his mind that I also had been in relief work, he spoke freely. He said that the difference between the famine of 1921-22 and the famine of 1933-34 was that the first was more extensive. The latter was not due so much to failure of crops as to failure of the Soviet system to function. Millions had starved in the southern part of Russia a little over two years ago.

For three days the ship stopped at another port to load and unload cargo. So I went several times with other tourists to see the sights of interest in the city and to see a collective farm some distance out. But I was able also to establish contact with old friends after the sightseeing was over.

While here 12 years ago I had made the acquaintance of a doctor. On this visit I spent about four hours with him. To my surprise, his mother, although very old, was in good health and in a cheerful frame of mind. When I asked the doctor how he had gotten along since I saw him 12 years ago, he told me he had just come out of jail. Last winter members of the local atheist society came to him and asked him to put his name to a document which would indicate that he was in sympathy with the aims of the society. He told them frankly but tactfully that he was a Christian. They told him they could hardly think of a man being in charge of a clinic who was not in sympathy with the principles of the ruling authorities. He hoped that all they would do would be to take him out of the clinic. But he was soon thrown into prison. It was a long time before he could find out what they charged him with. At last he learned they accused him of encouraging the anti-Semitic agitation which is now going on below the surface. They could not have found anything farther from the truth. At the time of the great pogrom in Russia in 1905 when the Czar, in order to turn the attention of the people away from the demands for a constitution, had stirred up mobs to attack and kill Jews and burn their houses, more than 80,000 Jews fled from this city. This doctor's family had saved 80 Jewish families from mob violence. They hid them in basements and raised money to help them to get away. After the authorities found out how easy it was for the doctor to refute the charges brought against him, they released him.

However, he is no longer a professor in the university and no longer works in the clinic. People are now afraid to come to him. He said he expected that the next time they arrested him, they would shoot him. He smiled when he said he

had never been shot and didn't know how it would feel, but he said he did not believe it would be a pleasant experience. He told me there were very few drugs available that were absolutely necessary in combating the diseases which were so prevalent. There is no quinine. Malaria is almost an epidemic in many parts of Southern Russia. There is almost no ether or chloroform. Many severe operations have to be performed without anaesthetics. It is very dangerous to perform operations on the eye as certain drugs used in such operations are not to be had. The doctor has a brother in France and asked me to get in touch with him. He also asked me to do anything I could to help him get out of Russia before it is too late and to help him find some place where he can earn his living. It is a pity that such a good doctor and such a brave Christian cannot find a place where he can use his skill for the good of humanity.

I boarded a Soviet ship for Constantinople. It was difficult to keep back tears as I looked on Russia for the last time just as the sun went down. There were a number of Americans on the ship. Some who had not seen much below the surface felt they had witnessed a vast successful social experiment. But others of us knew that there was also a dark side to the picture. Among the passengers I found an American who had been in Russia long enough to know something about conditions in South Russia. He told me he had seen many people dying of starvation on the streets and roads where they had fallen. Where he had lived many are out of work. He knew of cases where during the famine two years ago the Soviets had filled box cars with starving men, women, and children and had sealed up the car and sent the people on long trips, knowing that all of them would be dead before they reached the place to which they were being sent. He had seen much of Europe, but was of the opinion that there was no other country in Europe where working people are exploited by the state as in Russia.

After two nights on the ship, I reached Constantinople. Thus ended my fourth visit to Soviet Russia.

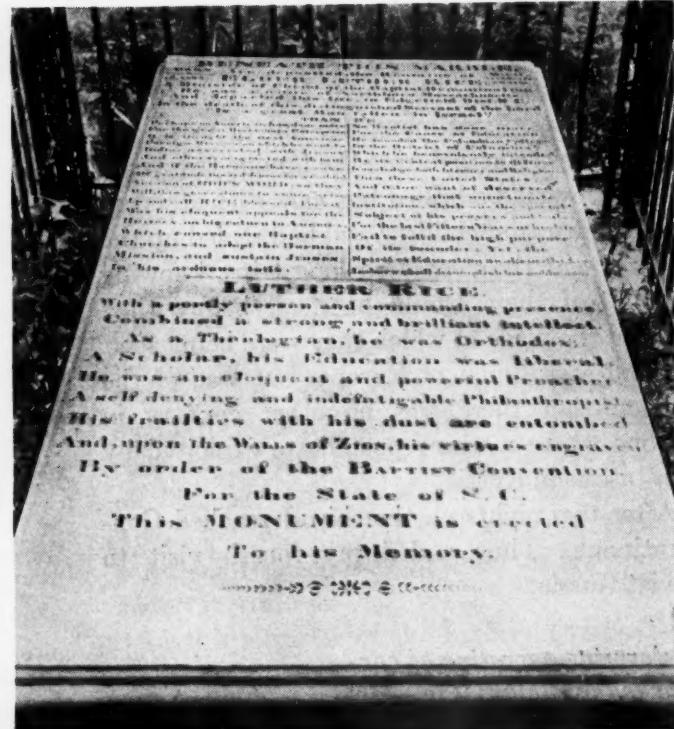
*NOTE.—The second part of this informing narrative of conditions in Soviet Russia will be published in a later issue.—ED.*

# Introducing MILESTONES

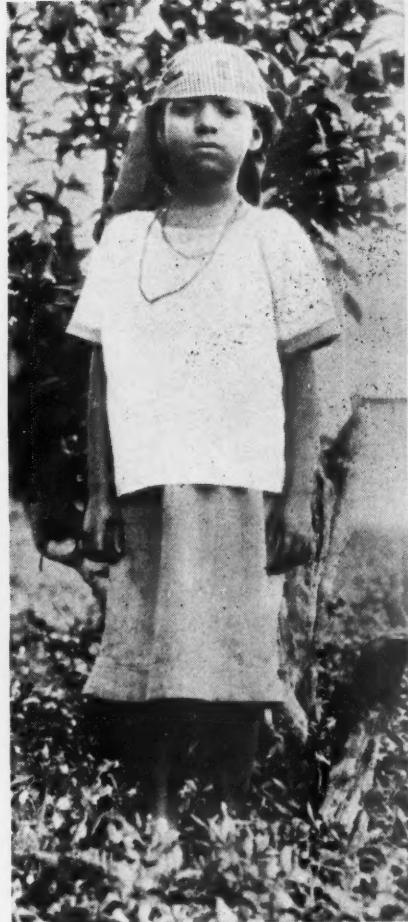
Each picture on these pages illustrates a thoroughly readable, intensely interesting, and humanly appealing story

From the annual publication of The Council on Finance and Promotion for January reading

Prior to 1934, copies of the annual January reading book were distributed free. It was the case last year, charge of five cents per copy is made this year to help defray the cost of publication.



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#### ON THE OPPOSITE PAGE

Tombstones at graves of widows in India who voluntarily died by fire; the grave of Luther Rice in South Carolina; memorial to John Brown at North Elba, N. Y.; a Bengal-Orissa pastor and an Assamese evangelist

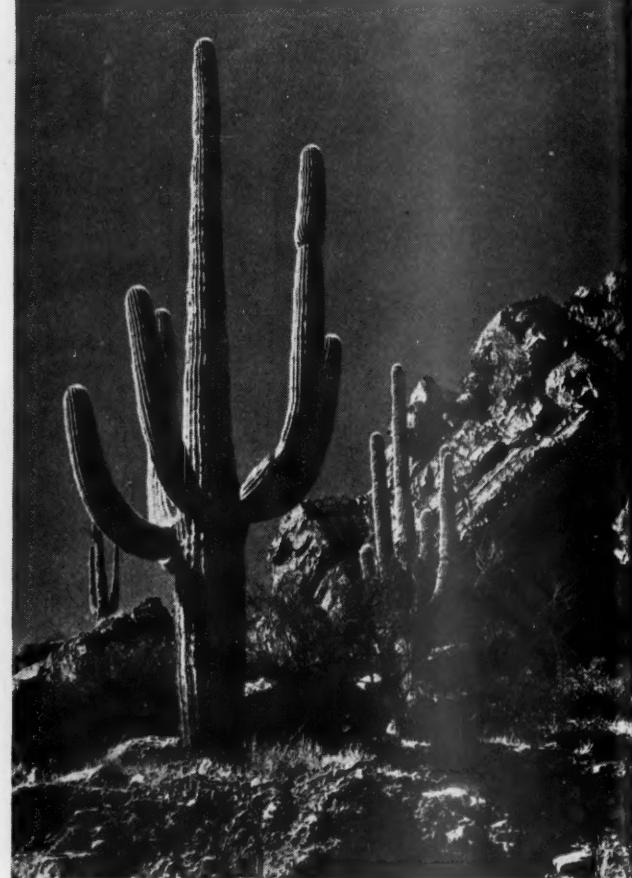
#### ON THIS PAGE

Well drillers and concrete layers at the Balasore Technical High School; new type of Belgian Congo school girl; two immigrant children with nobody to meet them at Ellis Island; Burma Bible school teachers; the Haystack Missionary Monument at Williamstown, Mass.





Pictures on these pages are produced from the page in the new publication entitled **MILESTONES**, issued by the Council on Finance and Motion. Every family in Northern Baptist Convention should apply promptly for copy and should read its forming pages, one for each day in January.



Philip D. Gendreau

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of the desert*



ON THIS PAGE

*Miss Chen and a little blind girl  
she adopted; Congo mother-  
hood; children at Judson House  
in New York; the road to the  
mission station; Dr. M. C. Chen  
and her out-patient department  
at Shaobing Hospital, East  
China; city gate in China, fit-  
tingly named, "The Gate that  
Greets the Dawn"*



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# Church and State in Belgian Congo

By P. H. J. LERRIGO

*A frank interpretation of the present Catholic situation in Belgium's great colony in Africa and its implications for evangelical missions*

**NOTE.**—*Against the background of the political and commercial re-awakening reported in MISSIONS in December issue, the effort to evangelize Belgian Congo goes forward. The Government leaves education to the various missions, but although approving evangelical work, nevertheless appropriates tax receipts to the support of Catholic education only. Protestant Congo leaders ask why their villages are thus slighted and why their work should be called "foreign." Religious minorities constitute a serious problem. The Government is concerned and talks frankly with leaders of Congo Protestantism which is firmly established. As a result, a strong church, creative leadership, social regeneration and a redeemed people are emerging in Belgian Congo.—ED.*

THE task of bringing Christianity to Belgian Congo was begun 57 years ago when the explorer Stanley broke through the barrier which for centuries had kept the civilized world from any knowledge of the great Congo hinterland. Baptist missionaries were the first to take advantage of the gap in the jungle forest hewn by Stanley. They entered a few months after he emerged. Through the years evangelical missions in Congo have increased until today they number 43 with 893 missionaries and 13,058



Congo associates. Church members are estimated at 238,807, schools at 10,116, scholars at 335,727, representing a total Protestant constituency of more than a million.

During the past few years a frank but friendly interchange of notes has been taking place between the evangelical missionary societies and the Belgian Government. The missions have been carrying on a work of evangelism in its broadest sense which involves sharing with the native peoples of Congo not only our faith in Christ as Saviour but also all the blessings which



ABOVE: Congo preacher Tata Oudre Mpika and his wife. AT LEFT: Missionary P. A. McDiarmid, Dr. Lerrigo and a Congo chief with his retinue



*Typical Belgian Congo village school building*

have come to us in Him. Side by side with the work of evangelism goes the ministry of teaching, healing and enlightening. In no mission country of the world does the work touch the community at a greater variety of angles, running the gamut from ordinary school work to a specialized medical service particularly adapted to this tropical field, and including the practical details of sanitation, agriculture and community development. All of these varied types of service are thoroughly impregnated with a warm spirit of evangelistic endeavor.

The service of missions is in close harmony with the Government's own ideal. No colonizing power has placed its aims on higher ground in dealing with its subject citizens than has Belgium. This ideal was expressed by a former Colonial Minister, M. Louis Franck:

The policy which associates on the one hand the protection of the native social and political institutions with development and progress, and which assures on the other cordial sympathy and powerful protection to the work of evangelization is today without any restriction Government policy.

In accordance with the high views here expressed the Government of Belgian Congo has adopted and carried through in the main a friendly and helpful attitude toward the various missions.

However, in view of the preponderance of Catholic sentiment in Belgium (although this state is not officially a Catholic country) it is not surprising that special favor has been shown, particularly during the past 15 years, to the Catholic missions. These the Government has termed in recent years "national" missions in contradistinction to the evangelical missions which, with the exception of the small mission of the Reformed Church of Belgium, are termed "foreign" missions.

Protestant missions were the first to enter the Congo basin, and when the Congo Free State became a colony of Belgium there were already many Protestant churches and a substantial Protestant constituency in Congo. The work of general education had also made considerable progress under the leadership of the evangelical missions. Vigorous activity on the part of the Roman church began about 15 years ago, and since the Government undertook the policy of heavily subsidizing its work, phenomenal Catholic numerical progress has been made. Priests and brothers of many different orders have been sent to Congo in a rapidly increasing stream. Today they outnumber the evangelical missionaries by three or four to one.

In its treatment of the two communions, the Government has attempted to be impartial except in respect to subsidies. When serious injustices have been brought to its attention, an effort has been made to remedy the situation. For some years these occurrences were frequent. The unfortunate results growing out of them led the Protestant missions to bring the matter seriously to the attention of the Government. Although the interchange of views is not yet complete, considerable improvement has been noted. Government and missions alike confront difficulties and problems. The right of a community to choose its own type of Christian faith is fully conceded. Chiefs of villages and groups of villages are permitted to indicate their will as to the conduct of village education under Catholic or Protestant auspices. When infringement of this right occurs, there is a willingness both to investigate the facts and to rectify any injustice.



*Baptismal scene on the shore of Lake Ntumba*



*A Belgian Congo baby clinic in charge of Mrs. Ernest Atkins at Leopoldville*

However, upwards of a million Protestant church members and adherents are loyal subjects of the Belgian Congo state. They pay substantial taxes year by year without receiving any return in the way of a service of education for themselves or their children. This is becoming an increasingly serious problem.

The application of the term "foreign" to the missions carrying on evangelical work is very confusing to Congo peoples. There are many third generation Protestants. The churches are self-governing and for the most part self-supporting. Congo Christians look upon the missions and the churches as one. How can the missions be "foreign" when the whole movement is rooted in the hearts and lives of people who have always belonged to the land? The more intelligent of the Congo leaders are beginning to ask very embarrassing questions, for example: "Are not we, too, children of *Bula Matadi* (native name for the state)?" "Are we and our children who were born in Congo and have known no other fatherland, to be considered outsiders and foreigners in our own country?"

The activities of the various missions and the rapid shifting of population in some sections due to industrial and other reasons have produced another perplexing problem, namely, how to care for the educational rights of minorities. Catholics and Protestants respectively are no longer segregated in separate communities. While there are

still some villages and areas which are wholly of one communion, it is increasingly common to discover groups of Protestants in Catholic areas and the reverse. Two facts of great importance need to be borne in mind: first, that in all Congo, the Government has neither established nor does it propose to establish a single neutral or non-religious school; and second, that the system of education approved by the Government envisages definite and vigorous teaching of religion. The religious theme is woven through and through the teaching of the simple rudimentary subjects such as reading and writing; and hence, parents who hold one view of religious faith are wholly unwilling to confide their children to teachers who advocate the other. How to deal with the minority, especially when it is quite small, becomes, therefore, a difficult subject.

The decided increase of friendliness on the part of the Government toward the evangelical missions is gratifying. While the distinction between "national" and "foreign" is still preserved in speaking of schools and missions, and while neither tax money nor other type of subsidy is awarded to Protestant educational work, there is a growing recognition of the worthiness of the evangelical contribution to the development of the colony. The Government gladly accepts the aid of the missions in its effort to provide medical service for the Congo people, and not only gives our physicians and nurses official status, but pro-

vides them with modest appropriations, equipment and supplies. In medical missions there is full confidence and hearty cooperation between the Government and the missionary.

Solutions have not yet been found for the educational problems, but it is most encouraging that it is at least possible to discuss them freely with the higher public officials. It is a happy circumstance, too, that the basic question underlying these problems is now seen to be, not the question of whether or not the educational work of one or another mission shall be recognized as national; but of discovering a method whereby that proportion of the taxes paid by any community which ought rightly to be devoted to education can be used to give the children of the community suitable educational advantages in such a manner as shall not violate their fundamental religious convictions.

In the meantime the work of evangelical missions goes forward. Protestantism is firmly established in Congo. Day by day new evidences of its strength and influence are seen. The Congo heart is naturally receptive to the simple gospel of Christ. New waves of spiritual quickening are set in motion. The latest evidence of this is found in a remarkable awakening in and about Bolobo on the main river, which is spreading to other places. New areas are receiving the faith and old areas are producing mature Christian leaders who in their turn are helping the work forward. The educational work of the missions is being organized more effectively and more completely in line with Government standards. The hospital and dispensary work is developing and the churches are growing in numbers, strength and ability to exercise self-control and self-support.

In Lower Congo the work approaches maturity. Lower Congo is the section extending between the coast and the broad expansion of the Congo River known as Stanley Pool, which marks the beginning of river navigation. The railroad between Matadi and Leopoldville parallels this section for a distance of about 250 miles. In Lower Congo the work is carried on by four missions, British, American, Swedish, working in close harmony and cooperation. For over five decades the work in this area has been carried forward with devotion and heroism. *Every village has its church and school.* A leader-

ship emerges trained for advance in every branch of community development. The pastors' and teachers' school at Kimpese gives both to men and women thorough training for the work of the church and school as well as adding many skills suitable to village needs in agriculture, building and other practical lines.

The churches have reached the stage of intelligent interest in the regions beyond. Already several trained workers have been furnished for the new areas. During the past summer the churches set aside four of their ablest leaders and sent them upon a preaching mission to remote sections. The group was under the leadership of Kikwakwa, who for more than 30 years has been engaged in the work of teaching and preaching. The Belgian Congo State has awarded him a special medal "for loyalty and devotion" which was noted and specially commented upon by the late well-beloved Queen Astrid when she visited the Colony as a Princess.

It was at the station of Moanza after they had covered much difficult territory that I personally met this evangelistic team. Mr. MacDiarmid spoke words of commendation for the devotion they had shown in the arduous and painful journey through the forests and over the plains. Kikwakwa replied in characteristic Congo humor: "When you speak to us so kindly we are like a dog whose tail wags for his master."

The group spoke of the neglected character of the areas visited by them and their conviction that not only were more Congo workers needed, but also more missionaries. They had separated and two had gone south, speaking to great crowds, many of whom brought their fetishes to be burned. They added that 825 of those who had been under instruction for some time were baptized.

But with the satisfaction accompanying this picture of progress mingles a keen distress that such victories are won only at blood cost. There are periods in the life of every station and every missionary when the powers of evil reassert themselves and when the painfully built structure seems to come hurtling about the ears of the worker. Kikongo is passing at the present moment through such an experience. This station was opened six years ago. A genuine mass movement set in, and the demand for teaching became

so overwhelming that the slender missionary staff was utterly unable to cope with it. Today witnesses the inevitable result of such a movement inadequately shepherded for lack of workers. The witch doctor whose influence was discounted for a while is again all powerful in many villages. Infant churches are broken and schools neglected. A passing phase in the work, to be sure, but a phase which spells heartbreak and sometimes nervous collapse to the worker.

If ever Northern Baptists truly prayed for and supported the missionary, they should pray for and support the Smiths, the Armstrongs and Miss Agnes Anderson at this time. They will win out, for God has woven the winning fibre into their hearts, but it will be at the expense of crucifixion. God help them!

And God is helping our missionaries, both those in the older, well-ordered fields and those who work on the fringed edges of the wilderness. It is a startling experience to observe the early touch of a primitive people with a God of love and grace. I will not soon forget the picture of primitive worship which I saw repeated many

times in the distant villages. The sudden tropical night had descended. The velvet heavens were studded with the scintillating stars of the south. In the center of the village great piles of dried wood from the forest had been collected. About them in the gloom were gathering a crowd of men, women and children. Their happy chatter bespoke the spirit of cheer. The faggots were lighted and the soaring flames threw flickering light upon the faces and forms of the worshippers as they pressed about the cheerful blaze in the chill of the evening. There was song and prayer and song again and the reading of the Word, and then reverent attention to the message. There was nothing occidental or foreign about such worship. Here the children of the plain and forest in their own way, under their own leaders, and in their own language are being bound together in a living and growing fellowship of Christian faith.

Out of such simple worship grows new thought, creative leadership, social reconstruction, community building, and all that makes for the development of a people.

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## Baptist Youth and Christian Missions

*A Report of the Youth Conference at Franklin College, conducted by the President of the Northern Baptist Convention*

AT THE invitation of Dr. James H. Franklin, President of the Northern Baptist Convention, the Baptist youth of Indiana met on the campus of Franklin College to spend a day together considering the place of youth in the program of the kingdom. It was a great occasion and a most inspiring sight. Although the rain had poured down all Saturday night and Sunday was a drab November day, the spacious college chapel was filled, including the balcony, before the opening session began. Still they came and filled the aisles and corridors and every nook and corner.

If it had been called a missionary meeting there would not have been nearly 1000 young people attending it, nor would they have traveled 200 miles and even 300, as some of them did, in one day to get there. It was not called a missionary meeting, it was called a "Youth Conference" and it was held on a College campus. Yet across the platform was a banner: "Praying Thy Kingdom Come,"

By T. J. PARSONS

and the 883 young people actually registered were challenged to go back to their churches and advance the great missionary program of the Northern Baptist Convention.

Will they do it? If their zeal and expressions of loyalty are to be taken as a criterion, they will!

President Franklin was ably assisted in the program by Rev. Theodore Adams of Toledo, Ohio; Rev. Ralph Ostergren of Weirton, W. Va.; Rev. Engracio Alora of Illog, P. I., and several Indiana leaders. The messages were delivered with conviction and earnestness that held the vast assemblage in rapt attention.

At the noon hour a basket luncheon was spread in the college gymnasium and an hour of good fellowship was enjoyed. Fraternity and sorority houses were thrown open and the faculty and student body cooperated splendidly in making every provision necessary for the comfort of the crowd.

At the afternoon session the findings of a Committee of Fifteen were discussed in lively fashion, as became the lively topics presented. President W. G. Spencer of Franklin College opened the discussion.

In the series of Youth Conferences planned for various states, President Franklin is blazing a new trail and is pioneering in a new field. It is our hope that each of the other conferences yet to be held will be as well attended, reach as high a tide of spiritual power and leave as lasting results as the one at Franklin College. Our young people went back to their churches to be more loyal to their pastors, more responsible for the success of their churches in the community and with a more vital concern for the ongoing of the kingdom of Jesus Christ throughout the world.

NOTE.—Other conferences have been held as follows: Rochester, N. Y., November 17; Lewisburg, Pa., November 24; Grand Rapids, Mich., December 1; Philippi, W. Va., December 8, and Sioux Falls, S. D., December 15. Others are scheduled for the winter.—ED.

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE GREATEST WEAKNESS of the Christian religion is the low level at which too many Christians live it.  
—G. Pitt Beers.



UNLESS WE BELIEVE IN GOD we are not likely to believe steadily or effectively in anything else.—*Russell Henry Stafford.*



YOUTH IS A STATE OF MIND and it may show in the character of a man who is 60 or 70 more than in him who is 19 or 20.—*Nicholas Murray Butler.*

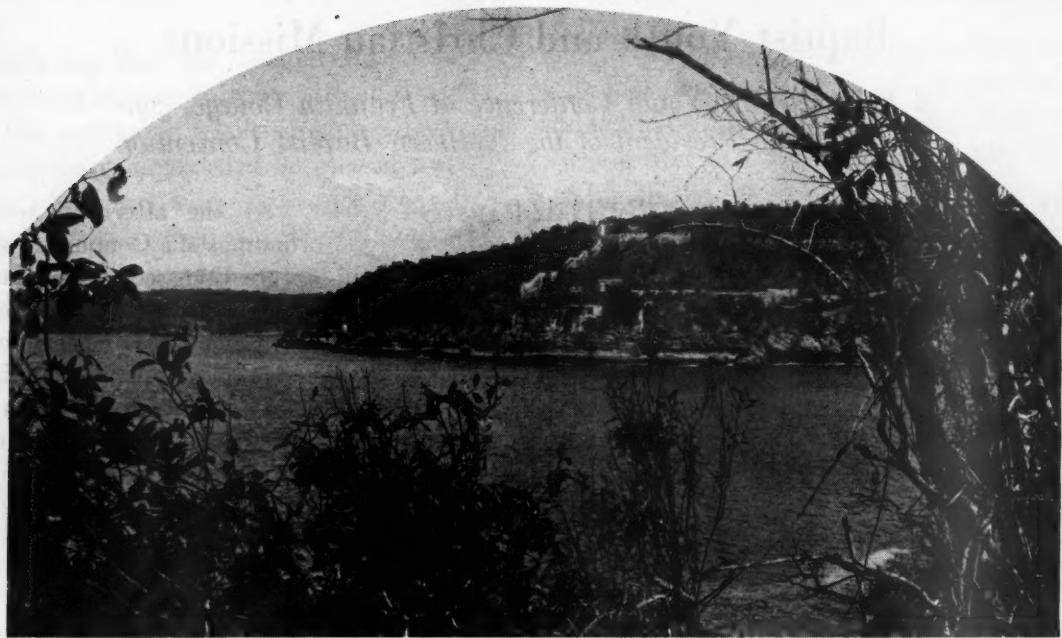
OUR PEOPLE IN THE UNITED STATES believe in keeping their word and that is a mighty good thing for all the world.—*President Franklin D. Roosevelt.* (Said with reference to Philippine independence. See page 7.)



WE HAVE TOO MANY OPINIONS and too few convictions.—*C. S. Roddy.*



IT IS HIGH TIME that the idol of success should be replaced by the ideal of service.—*Albert Einstein.*



*The picturesque harbor of Santiago, Cuba. The photograph was taken not far from the spot where Hobson sank the Merrimac in the Spanish-American War*

## Through Cuban Jungles and Mudholes

*How pastors in Cuba had to travel to attend a conference and how Cristo College is training young men and women for Christian leadership to meet the problems of the new day in Cuba*

By COE HAYNE

DURING my recent visit to Cuba, President Robert Routledge of Cristo College had occasion to visit the pastors of the Baracoa region in his capacity as superintendent of Baptist missions on the Island.

On this trip he could not visit more than two stations. So a call was sent out to the widely scattered mission fields in the district for a general meeting of pastors in the town of Baracoa.

The pastors rode in on horse and muleback, traveling over long and difficult bridle paths across the mountains. They forded the streams and in the coves and valleys they had to cross innumerable mudholes. The trails wound through dense jungles of tropical growths and up steep slopes of the ridges.

Their long, hot journeys ended, they exchanged their mud-spattered rough attire for clean clothing carried in saddle-bags, and gathered about their leader at the home of Rev. Gabriel Jardines, pastor in Baracoa. Eagerly they discussed with him the problems peculiar to their several parishes. If the past year has been difficult they have the courage to look ahead with faith and courage. While they still must look to American Baptists for help, they hope that Cuban missions will some day be supported entirely by Cuban funds. Special interest centers in them not only because most of them have been trained for the ministry in our school at Cristo, but because they have been willing to become pioneers for Christ in the remote mountain regions of Cuba. The Cuban Baptist Home Mission Society was brought into

being to help send the gospel to the needy fields that are shepherded by these men.

One of the young pastors at the conference was Eligio Abella, a Cristo graduate who was converted when ten years of age. He has led his people at one of his outstations near Mandingo in a building project. The men of the church had to resort to a primitive method of sawing the boards for the meeting house. The green logs were cut in the forest. Where the trees fell they had to use a hand saw. One man would stand on the elevated log while another manipulated his end from beneath the log. It is hard, back-breaking labor, although very common in pioneer days in our country.

Another promising Cristo graduate is Gelacio Ortiz who entered the college in September, 1925. As a means of earning his way, he had to accept menial work. In after years he wrote:

When I came to Cristo I entered upon the greatest blessing of my life. It is true that in the beginning I did not like my work, for it was very hard for me, accustomed as I was to a coat and necktie, to have to work as a servant. I was sorely tempted to leave the school and go to Havana where I could get a good job. However, very soon the preaching of the gospel, not only in word but also in the exemplary and self-denying lives of the teachers of the school, touched my heart and transformed my life. I had learned that Jesus humbled Himself to be the servant of all. Soon I was baptized and joined the church.

Before their marriage Mr. and Mrs. Gelacio Ortiz were honor students at Cristo College. In his fourth year Mr. Ortiz was awarded a half-scholarship and supplemented this income by working in the college laundry. In his examinations he won a medal and a diploma of honor. Mrs. Ortiz also partially supported herself while in school.

Following their graduation Mr. and Mrs. Ortiz opened a Christian school in the distant town of Baracoa. It is cut off from the rest of the Island by a high mountain range. Here they began with five students. The enrolment increased to 40 during the first year. In 1935 there were 90 enrolled. Some are admitted free of tuition. The fine spirit of Mr. Ortiz is shown in the following letter:

If we receive help, we ought to help others. The Lord has granted us many blessings. One is the help which, since May, 1932, we have had from the American Baptist Home Mission Society for rent. If it were not for this help we would have a hard time. Last year the Home Mission Society also granted us \$100 to buy school furniture.

In this school the Bible is one of the textbooks. Of the students 35 attend the Sunday school of the Baptist church in Baracoa of which Mr. Ortiz is the superintendent.

Cristo College, known in Cuba as *Colegios Internacionales*, was founded in 1907 in Cristo.



Mr. and Mrs. Gelacio Ortiz and the school they established in Baracoa

The term *colegio* in Spanish does not mean college, but school. *Colegios Internacionales* means a group of schools. As first founded they were simply primary schools, but they have grown, in accordance with the public school system of Cuba, until today they include not only the primary and grammar grades, but the junior high and the senior high, which is one year in advance of an American high school, and grants to its graduates the Cuban A.B., which admits one to professional studies in the University of Havana.

The college has a most desirable location in the hills 1,000 feet above Santiago. The air is never oppressively hot. The spacious grounds are indescribably attractive. Beyond the large athletic field one may catch a glimpse of the college buildings in a luxuriant grove. Beyond are the peaks of a range of mountains with their verdant mantle of tropical plants.

Dr. Robert Routledge not only superintends the work of the Cuban Missions but is the head of El Cristo College. The educational development of the Cuban Mission represents his life work. *Colegios Internacionales* was founded in Cristo in 1907, and in 1908 Dr. Routledge came to take charge. All over eastern Cuba may be found in active service in public schools and other institutions those who were once boys and girls in the Baptist school at El Cristo. Others are pastors and pastors' wives. Some are holding good positions in banks; one of them became president of the Education Board in the city of Banes. Notwithstanding the present unsettled conditions in Cuba, the college is continuing its service to the youth of Cuba. A serious reduction in gifts from American churches will create

a crisis that the school will scarcely be able to meet alone. Cuban Baptists are suffering economically in common with their fellow countrymen.

In addition to the more elementary courses there is at Cristo a theological course for students for the ministry. All over Eastern Cuba



President and Mrs. Robert Routledge in their beautiful garden

may be found in the churches pastors who received their training at Cristo. President Routledge has given special attention to this important service—the training of young men for the ministry.

Sturdy boyhood and girlhood, physically, mentally and spiritually, is the goal of all instruction. Cristo College has an appropriate name. A visit to the institution, including attendance at classes, chapel and other assemblies, reveals the fact that the school is Christ-



Picturesque site of Cristo College in the hills surrounding Santiago. At the right, student athletics



centered. Miss Kathleen A. Rounds, missionary of the Woman's Home Mission Society, conducts five Bible classes. They are composed of the pupils from the primary grades to the second year in high school. Her class in English uses the Bible as a text book.

The W. W. G. is in Cuba. There is a chapter made up of girls in Cristo College. Last Christmas they participated in a fiesta in which children from the poorer sections of the town were entertained. The gifts made by the World Wide Guild girls for the children were useful, consisting largely of clothing.

In the great storm three years ago, three Baptist chapels in Cuba were destroyed and several others were badly damaged. Santa Cruz on the southern coast was washed out completely by huge tidal waves. Scarcely a sign of the fated city was left when the water receded. Here pastor Milanes labored heroically to save the people from drowning. He had repeatedly warned them that the town was in great danger. The remains of the Baptist church and parson-

age, together with other wooden wreckage, some three days after the disaster, formed funeral pyres for the many dead just where the seas had left them some two miles inland.

Two of the many orphans in Santa Cruz were taken into Cristo College to receive the blessings of a Christian education. Keenly did President Routledge regret that it was impossible to receive more of these boys and girls who on that awful day lost fathers and mothers, brothers and sisters. A scholarship fund is one of the greatest needs of the schools at Cristo. A more fitting work could not be done than to bring young people into contact with the spirit of Christian schools and at the same time prepare them for the duties of life.

There are storms assailing Cuba more to be dreaded than storms of wind and water. Only the gospel of Christ can save the Island from the ravages that sin leaves in its wake. Our slender gospel forces on the Island are fighting valiantly to stem the rising tide of anti-Christian influence.



## FIRST AND AMONG THE FIRST

*The story of a Baptist institution whose contribution to cultural American citizenship ranks among the first*

By FRANK W. PAELFORD

RECENTLY a group of self-appointed educational surveyors, for their own satisfaction, sought to estimate in their own way the educational efficiencies and inspirational qualities of the small colleges of America. They decided that the three which to them evidenced conspicuous capacity for stimulating high-class cultural citizenship were Swarthmore College in Pennsylvania, Hillsdale College in Michigan and Carleton College in Minnesota. Of course, another equally competent group might select another list, but it is significant that this group of surveyors put Hillsdale among the first three. Most colleges have had as their predecessors,

small schools upon which their own foundations were laid. Hillsdale College in Michigan is one of these. In 1844 the Free Baptists founded Michigan Central College at Spring Arbor. After carrying on for eleven years, they discovered that the growth of the college demanded accommodations which they could not secure at Spring Arbor. So in 1855 they transferred the college to Hillsdale.

What a difference the removal made to those two towns! Few people outside of Michigan have ever heard of Spring Arbor, but the college has made the name of Hillsdale known around the world.

Hillsdale is one of two colleges founded by Free Baptists, the other being Bates College in Maine. During the early years it had a close relation with New England where the Free Baptists had their greatest strength. It was from these people of the East that much of the money came to the college in the early days.

Hillsdale does not claim to have been the first college to be founded in Michigan, but it does lay claim to a number of significant "firsts." It was the *first* college in Michigan to organize under the General College Law, for which enactment its founders were largely responsible; *first* to admit women on an equality with men; *first* to grant a degree to women; *first* to comply with the state law governing teachers' certificates; *first* to introduce a course in home economics; *first* to erect a separate building for a gymnasium; *first* to elect a woman to the board of trustees; *first* to qualify for membership in the American Association of University Women. Here are surely enough "firsts" to enable Hillsdale to be "the first college in Michigan."

If it may seem that most of these "firsts" relate to the education of women, let no one surmise that it is a college for women only. Of its approximately 500 students, about 50% are women and 50% are men.

Hillsdale has done its full part in training leaders of the nation. According to *The Michigan Daily*, published at the University of Michigan, the list of significant institutions in the West, as indicated by their living male graduates named in *Who's Who in America*, runs in the following order: University of Michigan, Oberlin College, the Universities of Wisconsin, Indiana, Illinois, California and Hillsdale College. That is a significant standing, especially for a college no larger than Hillsdale.

Among former students at Hillsdale one finds the names of Will Carleton, the poet; Bion J. Arnold, one of America's most eminent engineers; Dr. Henry Churchill King, long president of Oberlin College; and Dr. Leroy Waterman, head of the archeological expeditions to Mesopotamia. Among outstanding Baptist leaders, Dr. Rivington D. Lord last year celebrated the 50th anniversary of his pastorate in Brooklyn.

Hillsdale College has always remained in intimate relations with the Baptist denomination.



*A corner of the spacious campus of Hillsdale College*

Of the students, 37% come from Baptist homes. They are the largest group in the college. The report of the Pastoral Relations Committee made to the Michigan Baptist Convention in 1932, showed that a larger number of the Baptist pastors in Michigan were graduates of Hillsdale than of any other college, seminary, or training school in the United States.

Hillsdale has the unique distinction among colleges of having been served in the presidency by a father and a son. Dr. J. W. Mauck, now President Emeritus, was President of Hillsdale for 20 years. He is now succeeded, with one interregnum, by his son Dr. Wilfred Mauck, who is carrying the splendid family traditions of which Hillsdale is justly proud.

"Glorious is the little college," comments one editor, writing of Hillsdale. "It is so fine within itself that it does not have to make its own tributes or always and alone sing its own praise, but finds a disinterested, outside cultural world eager and impatient to do these for it."

# MISSIONS

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Field Correspondents in Four Continents

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No. 1

## A Letter from Mr. John D. Rockefeller, Jr., to the Northern Baptist Convention

LAST March Mr. John D. Rockefeller, Jr., wrote a letter to the Northern Baptist Convention. In November it was published in the New York newspapers. In printed form it was also sent through the mails. Just why he did not release it earlier to the press has not been made clear. Doubtless he had good reason for not doing so. In view of its denominational importance and its newspaper publicity, the letter is printed in full on page 38 of this issue.

Several comments therefore seem pertinent.

First, this does not mean a discontinuance of Mr. Rockefeller's generous interest in the Christian world service of Northern Baptists. Instead of making an annual gift to be distributed on a pro rata basis through the unified budget, he expresses a willingness to contribute to specific projects either in the home or the foreign field which are based "on broad, forward-looking principles of cooperation." With that purpose Northern Baptists will heartily concur. We already have a number of projects in our missionary enterprises through which we as Baptists together with other Christian bodies express our unity in Christian service. Should

the projects which Mr. Rockefeller selects happen to be in the unified budget, his contribution would thereby count on the budget.

Second, since Mr. Rockefeller's support is withdrawn from exclusively denominational projects, a proportionately larger obligation for their maintenance now falls upon the churches. Otherwise a still further curtailment of our world wide ministry must inevitably follow.

Third, there is danger lest Mr. Rockefeller's action will be misinterpreted. To such Baptists as are not generously inclined anyway, it may furnish excuse for reducing their own gifts. That would be most deplorable. The opposite ought to occur. The letter should be a challenge to them more loyally to maintain specifically Baptist enterprises, leaving to him and other like-minded contributors the support of projects that center "on the few fundamental principles of Christ's life and teaching as are set forth in the four Gospels," and which all denominations emphasize in common.

Whatever result may follow Mr. Rockefeller's action, the denomination owes him and his father a debt of gratitude that can never be adequately expressed. In former years they made large gifts to the permanent endowment funds of our missionary societies. During the long depression the income therefrom helped to continue many a service to body and soul that otherwise would have had to be abandoned. Moreover, thousands of ministers, retired or soon to retire on pension, and other beneficiaries feel grateful for the benefactions that have made such aid to them possible. President James H. Franklin expressed it well: "The Northern Baptist Convention is deeply appreciative of all that Mr. Rockefeller and his father have done. They have accomplished many fine things throughout the world."

With that grateful sentiment Northern Baptists will also heartily concur.

## The Way Toward Peace As Revealed in Sermon Topics

EN ROUTE to a November appointment the Editor bought a newspaper while his train stopped at an important city. It was the Saturday before Armistice Day. A study of sermon topics proved of fascinating interest. The paper carried 83 church notices. Baptists had nine and

seven of them featured peace topics. Three Congregational churches were listed. All three announced peace themes. Methodism was represented by 20 churches and 12 had peace topics. Among 11 Presbyterian announcements, six were related to Armistice Day. Nine Episcopal churches carried notices but none mentioned the sermon topics. In this case no comparison was possible. Unitarian, Universalist, Spiritualist, Christian Science and unclassified notices constituted the remainder.

From so limited an analysis no conclusions can be drawn; and yet that particular city on that particular Sunday was probably typical of hundreds of cities throughout the land. Two observations thus seem warranted: (1) The Christian church with increasing boldness is leading in the crusade against war. (2) Baptist churches seem to be in the front rank. In this city the Baptist sermon topics were particularly significant, e. g., "Just an Armistice," "The Risks of Peace," "Religion Renounces War," "Fighting for Peace," "The God of War or the Prince of Peace," "Warless Hearts."

The last mentioned topic doubtless pointed the way out. For war is born in the spirit of war that flourishes in the human heart. War is the social expression of individual warlikeness. Combat is the projection of a combative spirit. Man's conduct will change as his heart impulses change. Without such change of heart, neither political alliances, educational programs, peace plebiscites, nor pacifistic propaganda will remove war from the earth. We will live in a warless world when people have warless hearts. That condition can be achieved only in answer to the Psalmist's prayer for a clean heart and the renewing of a right spirit.

It is to be hoped that all Baptist churches that carried through the peace plebiscite of the Commission on Christian Social Action, recognized also this basic factor in the establishment of a warless world.

#### Only Three Out of Four Thousand Were in Sunday School

**F**ORCEFUL testimony in support of religious education was given recently by New York's Supreme Court Justice J. A. Fawcett. Calling attention to the fact that he had pronounced sen-

tence on 8,000 prisoners, he said that more than 4,000 of them were under 21 years of age. *Only three of the 4,000 were members of a Sunday school at the time their crimes were committed.* In 1,092 cases he had suspended sentence on condition that a minister or priest or rabbi would become interested and would try to save the boy to a life of useful citizenship. Only 62 of the 1,092 boys were brought back to his court for sentence. In summarizing these facts, as reported in *The Christian Advocate*, he said, "I regard our Sunday schools as the only effective means to stem the rising tide of vice and crime among youth."

When you order your Sunday school periodicals and supplies from the Publication Society for the new year (see page 37), bear in mind that you are not merely ordering a quantity of printed matter. You are securing equipment for promoting religious education, so essential in this critical period in American life.

#### When a White-Haired Captain Stands on the Bridge

**I**N these days when too many churches insist on having young men in their pulpits, it is heartening to learn that a contrary condition prevails in England. It is reported that more than 1,400 ministers in active pastorates in Great Britain are over 70 years of age. More than 500 pastors who have passed the 75 year milestone are still conducting services. Possibly this condition accounts for the greater stability of religious life in England and the spiritual depth of British preaching. It may also explain why throughout the prolonged economic disaster that has shattered our world, England has apparently suffered the least weakening of her moral fibre. In the midst of a terrific storm at sea, all travelers know the reassuring feeling of security that comes to them when they learn that a white-haired captain and veteran of many storms is standing on the bridge.

#### Editorial ◆ Comment

◆ Although Italy has been censured for purchasing war materials in the United States, it should not be overlooked that other nations have also been good customers. In spite of the publicity given the munitions makers by the Senate Committee last year, American firms have been doing business just the

## MISSIONS •

same. According to the U. S. Department of Commerce, as summarized in *The Commonwealth* (Roman Catholic paper), during the first eight months of 1935 France bought 8,310,337 pounds of gas from American manufacturers of poison gases. Japan bought 348,971,135 pounds of American cotton, England 223,319,355 pounds and Italy only 148,803,436 pounds. Japan bought 889,232 tons of scrap iron, Italy 237,808 tons and England 169,197 tons. To be sure, cotton and scrap iron have their peace time uses, but that all three nations are using these purchases for war purposes, is a pretty good guess. Notwithstanding neutrality resolutions, America is profiting by the world's ever-increasing preparations for war. By contrast, all that Ethiopia bought in four years in the United States that could possibly be used for war purposes, was a shipment of 83 motor trucks.

◆ Mormonism shows no signs of abatement in missionary zeal. Late in October a party of 30 Mormon youths, all between 20 and 25 years of age, sailed from New York to serve as missionaries in England, France, Germany, Norway, Sweden and other countries in Europe. In the party, as reported in *The New York Sun*, was Brigham Young, 5th, great-great-grandson of the original Brigham Young who on his death in 1877 left 17 widows and 44 children and a fortune of \$2,500,000. Of course polygamy has long since been abolished by Mormonism. Young Brigham Young is not even married. These young men have a strenuous service ahead of them. It includes forenoons spent in distributing Mormon literature, six hours of study every day, four church services on Sundays, a Sunday school and an evening street preaching service. Mormon rules prohibit smoking and drinking of alcoholic beverages as well as coffee and tea. It should be of interest to Northern Baptists to know that this expansion in the ministry of the Latter Day Saints coincides with financial retrenchment in our own Baptist Foreign Board's program in Europe.

◆ The new *Methodist Church Hymnal* keeps the church abreast of the times by the inclusion of many modern hymn tunes as well as much new devotional poetry. The older generation of Methodists will doubtless deplore the reduction of hymns by Charles Wesley from 121 in the old hymnal published 30 years ago to 54 in the new, and the reduction of hymns by John Wesley from 50 to 17. The newer hymns reflect the wider social outreach of the gospel. Not only are the new tunes more majestic as music, but they are far more in keeping with the dignity and spirit of church worship than the jazzy tunes of

which there are too many in the average hymn book. A committee representing the three branches of the Methodist Episcopal Church, North and South, worked seven years in producing the new hymnal.

◆ The Lakewood Baptist Church of Lakewood, Ohio, Pastor Arthur S. Lewis, has adopted a commendable custom that might well be extended throughout the denomination. On recommendation of its Board of Deacons the church will give a year's subscription to *Missions* to each new family coming into its membership. We congratulate the church on having such a missionary-minded Board of Deacons.

◆ A subscriber wrote to the weekly news magazine *Time* and asked two questions: (1) What was the religion of a certain well-known member of Congress? (2) Did he work at it much? In two short words *Time's* Editor answered both questions. To the first he said, "Baptist." To the second he replied, "No." According to latest denominational statistics there are 1,480,231 church members in the Northern Baptist Convention. If the second question were asked concerning them, of how many would *Time* give the same answer?



## THE GREAT DELUSION

Number 27

## ALCOHOL IN THE STADIUM

THE football season of 1935 must have seen plenty of liquor in the stadiums. Here are two extracts from reports in November:

Bottles were thrown on the field of play, making it necessary for the officials to stop the game and pick up the bottles. *The drinking in the stands was disgraceful.* How to stop it is a problem. Sunday was spent in cleaning up the broken glass that littered the Yale Bowl, an unprecedented experience for the Yale Athletic Association. — *From a report in THE YALE ALUMNI WEEKLY.*

Most major college teams now play able opponents exclusively and draw accordingly bigger crowds. New roads have made it easier to get to games while *Repeal of the 18th Amendment has made it more pleasant.* Last week's two biggest games were watched by 161,000 people. — *From a report in TIME.*

One paper says that drinking has made it more pleasant to attend football games. The other paper says that drinking at football games is disgraceful.

Who is deluding us now?



# The New Year

## A Prayer for the New Year

**O**LORD, our gracious Father, to Whom shall we come but unto Thee? Wherever else we go with our worship and the desires of our hearts, we bow before idols which cannot help.

We thank Thee for all the circumstances and mercies of another year. We would praise Thee for all Thy past mercies. We would pray Thee that Thou wouldest still be with us and wouldest still bless and guide us. Quicken us all that we may become more holy, more humble, more earnest, more Christlike.

Throughout the new year be with us in our daily work. Whatever we have to do, may we do it heartily; whatever we have to bear, may we bear it patiently. Give us light to shine upon our paths. Give us hearts to walk in the way of Thy commandments. In Thy merciful providence and great wisdom, do Thou make the paths of wisdom to be paths of peace. For all our particular burdens, or anxieties, or regrets, or sorrows, or contritions; for all the troubles of our troubled hearts Thy grace is more than sufficient. May it be near each of us according to our needs, bringing correction and rebuke where needful, strength and consolation where these are wanting, working in us all more and more of the image of Jesus Christ.

At the beginning of this new year lift upon us the light of Thy countenance that in that light we may see light and walk therein. Through Jesus Christ our Lord. Amen.—Adapted from Pulpit Prayers by ALEXANDER MACLAREN.

## New Year Thoughts

Before us God has gone, fashioning this wonderful material universe, making the human soul a reflex of Himself, revealing His heart in Christ's gospel, inspiring humanity through the Holy Spirit to continual progress, and in the proclamation of the gospel giving peculiar and irresistible tokens of His leadership. Beyond this brief present life and through all eternity we believe that the divine goodness will go, ever leading into higher and higher enjoyments and employments and spiritual treasures.—JAMES TAYLOR DICKINSON in *The Preceding God*.



There are foes in my yesterdays that can give me fatal wounds. They can stab me in the back. If I could only get away from the past! Its guilt dogs my steps. Its sins are ever at my heels. Yet between me and my guilt there is the infinite love of the Lord.

The loving Lord will not permit my past to destroy my soul. I may sorrow for my past, but my very sorrow shall be a minister of moral and spiritual health. My Lord is Lord of yesterday as well as Lord of tomorrow.—J. H. JOWETT in *Daily Meditation*.



The New Year will, of course, have its dark days as well as bright, its difficulties as well as its delights. Yet if we choose the way that leads to Life, we need not trouble whether the road winds through ravines and thick shadows, or cuts straight across sunlit plains. The main thing is to choose the right road.—J. W. G. WARD in *Steering by the Stars*.



We need to catch step with God. If there is anything that marks the ill course of the present day it is that we have lost step with God. Losing step with Him we lose everything that is good. Jesus came down to make Him known and to link us with His life. The Word became flesh in order to lift us up to Him and to make us to learn His path and to walk in it. Are you walking with God? If never before, begin now.—J. W. Weddell.

## The Tide Will Win

On the reef rock breakers  
Recoil in shattered foam,  
Yet still the sea behind them  
Urges its forces home;  
Its chant of triumph surges  
Through all the thunderous din—  
The wave may break in failure,  
But the tide is sure to win.

O mighty sea, thy message  
In changing spray is cast;  
Within God's plans of progress  
It matters not at last  
How wide the shores of evil,  
How strong the reefs of sin—  
The waves may be defeated,  
But the tide is sure to win.

Walt Whitman

## New Year Scripture

It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning.—*Lamentations 3:22-23*.

Goodness and lovingkindness shall follow me all the days of my life.—*Psalm 23:6*.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## The Fellowship of Hearts

*Chinese and Siamese Baptists in Bangkok, capital city of Siam, dedicate and give an unusually fitting name to a new building for the oldest Chinese Baptist church on earth*



*New building of the First Baptist Church in Bangkok, Siam. The free medical clinic is at the left and the parsonage at the right*

By KENNETH G. HOBART

THE dedication of the new Sim Liang Chinese Baptist Church, Bangkok, Siam, September 13-16, 1935, fittingly crowned the nearly 40 years of service of Dr. and Mrs. A. F. Groesbeck to the Chinese people. It was an occasion of triumph. With the passing years this oldest Chinese Baptist church in the world (see MISSIONS, June 1932, page 339), had grown old, withered, feeble. Many doubted that it could ever be restored to life and vigor. Today the church has taken on new life, and a beautiful new chapel stands as a monument to the devoted efforts of missionaries and Chinese friends.

On the day of dedication, throngs of members and friends visited the

building. As the platform curtains were drawn aside and the chapel thus formally opened for worship, the American Minister to Siam expressed the hope of all present that "this church will grow in spiritual welfare, and as its membership increases that their devotion to the cause of Christ may always remain steadfast."

The Chinese Baptist Church of Bangkok is not only the oldest Chinese Baptist church in the world, but it is the first Protestant church in Siam and probably in all of Eastern Asia. It is the mother church of all our Baptist work in China proper. Its beginnings go back well over 100 years to the time when Rev. John Taylor Jones, travelling overland from Burma, reached Bangkok in March 1833,

and began to preach. But he found the immigrant Chinese there far more receptive to the message than the native Siamese. The first three converts were baptized on September 22, 1833. With the opening of the treaty ports in China, the work spread from Bangkok to Hongkong, Canton, Ningpo and Swatow, often by urgent invitation of Chinese who had found Christ while living in Siam.

The church has seen many ups and downs. Especially in recent years has it encountered vicissitudes. It was located in unsuitable quarters on a narrow, crowded, noisy business street. And for many years it had no resident missionary. Despite these difficulties it has persisted. Five years ago Dr. and Mrs. Groesbeck, formerly of the South China Mission, came to Bangkok for the specific purpose of reviving the church and leading it in a new building program. They labored with tireless devotion amid great discouragements.

The new building is strategically located on one of Bangkok's principal thoroughfares. It is a two-story structure with a flat roof on which one can easily visualize in days to come a kindergarten playground, an open-air adult education program, or an evangelistic meeting. The worship hall occupies the second floor. With a seating capacity of 500, it is the largest public auditorium in Bangkok. On three sides are wide verandahs. A spacious platform with baptistry and robing rooms occupy the fourth side. At the rear of the platform, set in the window of red glass, is a cross, flanked on either side by the Master's Great Commission written in Chinese letters. The lower story is planned for

social service activities including school rooms, social hall, kindergarten, office and committee rooms. The free clinic and reading room are housed in a small building by the compound gate, which it is hoped can soon be enlarged to house a more adequate dispensary. On the far side of the compound enclosure is a two-story building which provides two more school rooms, and living quarters for the pastor and other workers. In front is a much needed playground. Altogether it is a splendid and serviceable plant.

Many substantial gifts to the building fund were donated by Chinese members and friends. The pulpit furniture, altar and communion table were presented by former students of Dr. Groesbeck in Chaoyang, South China.

The dedication exercises were exceedingly impressive. On the first afternoon in the presence of several hundred people, the lower floor was opened with prayer by Pastor Ki Kang. A representative of the Chinese Chamber of Commerce in Bangkok delivered the principal address. The formal opening of the church auditorium took place on Saturday afternoon. Indicative of its international character and interests, the flags of Siam, China and the United States were flying over the chapel. Receiving the keys from the Chinese contractor, Dr. Groesbeck opened the doors, and turning the keys over to the church trustees, invited the congregation to enter, which they did singing a processional hymn of praise and rejoicing. Then followed a brief congratulatory address by U. S. Ambassador J. M. Baker. Representatives of various Christian organizations brought greetings.

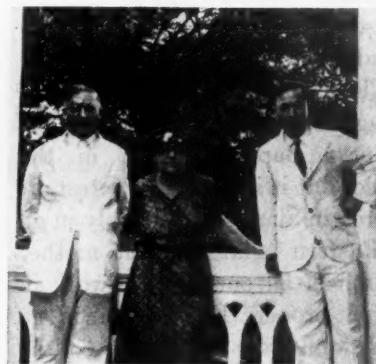
On Sunday the building was solemnly dedicated to the worship of God and the service of mankind. In the congregation were

Danes, Swedes, Siamese, Chinese, Methodists, Lutherans and Episcopalians. About \$300 was subscribed toward liquidating the small remaining debt on the new property. In the afternoon the new baptistry was fittingly dedicated when 24 persons were baptized on confession of faith. All were young people, 14 men and 10 women. We could not but rejoice at the bright future of the church with such young people crowding her doors.

The communion service was led by Rev. Graham Fuller, an American Presbyterian serving a Chinese-speaking church. The assistants included Siamese, Swatowese, Cantonese, Americans, Presbyterians, and Baptists. The name of the new chapel is SIM LIANG, which being interpreted means FELLOWSHIP OF HEARTS. Here on its first Sunday the spirit of that name was being realized in an international, interdenominational communion service.

On Monday the building was open for inspection and for meditation and prayer. All day long people came, singly and in groups, to spend a few moments in earnest prayer.

A month after this impressive dedication Dr. and Mrs. Groesbeck retired from active service. Now they look back with joy upon a missionary commission faithfully performed, splendidly discharged.



Dr. and Mrs. A. F. Groesbeck and Pastor Ki Kang

### All Had to Sleep on the Floor

To the Association in Chalchuapa, El Salvador, we took ten boarding school girls, making 13 in our party. Upon our arrival we were taken to the house where we were to stay. From the several rooms set apart for the delegates, one large one was chosen for us. The room was clean, but entirely devoid of furniture. Before night the people brought in five straw mats. We discovered an old tin pan in the patio. Turned bottom side up, this served as a low dressing table. On it we placed some candles we had purchased. Seated on the mats around this central light, our party gave the mystic appearance of some heathen cult. A few nails pounded into the wall and some ropes strung around added much to the conveniences.

The first night came. To our surprise the reception committee seemed to have forgotten that we had but five mats for 13 people, and not even one bed. Nevertheless we decided to try to sleep. So pulling our blankets out of the suitcases, we rolled up Indian fashion on the tile floor, without even a stone for our heads. The following day the other delegates and the people of the church were far more concerned over our hard lot than we were, and beds came to our rescue. Some of the delegates, however, confided that our plight without beds was far better than theirs had been with beds, for *they had found them well inhabited!*

The Association was especially interesting. The most impressive report was that of the national worker among the Indians, whose salary is paid by offerings from the churches. He told of his visits among his people, sermons preached, conversations held, kilometers traveled, and conversions.



*A Crow Indian scene reproduced from an etching by a 17-year-old Indian youth, Buster Bell Rock*

He explained with what suspicion he is met, for the Indians lost their faith in their brother-man when they were so cruelly deceived by the communists. With sincere smile and confident appeal, he asked the Association for help in

renting a house in which to hold services in Nahuizalco, so that the people would not accuse him of suspicious gatherings that might result in his imprisonment. The Association immediately voted 50 pesos for that.—*Ruth M. Carr.*

influence of the gospel and friendships have begun to spring up among them. The letter follows:

White Arm,  
Lodge Grass, Montana.

*Dear Brother:*

I writing short letter to you so you know my little baby girl died. Your friend Bird Bear came home from Crow reservation after my baby died. Bird Bear told me your daughter died some time ago too. I sorry to hear that but at same time we can thank God she gone to better land where no sin, no heavy heart, where tears are wiped from her face.

I very glad to hear you helping missionary at Lodge Grass. Be true to Jesus, White Arm, and show with daily life that you are new man and that way everything will come out to your best. It will not always be like you think but if you walk straight all will be good. You might have to wait but everything turn out all right.

Remember me to Crows and be good to yourself. I now enclose my letter with prayer and best regards. Thats all. Good by.—*Stands In Timber.*

### One Indian Writes to Another

*An Indian's letter to another Indian, whose respective tribes were bitter enemies in former years, indicates how the gospel is making its impact upon these first Americans*

**A** LETTER from a Cheyenne Indian Christian has been received by White Arm, our first Crow Indian convert.

To appreciate this letter one should remember that the Northern Cheyenne Indians have been one of the hardest tribes to subdue. For several years after missionaries came to the Crows the Government kept troops near the Cheyenne reservation to prevent any uprising. Their history as a tribe has been written in blood. They were fine, fierce warriors in

*By W. A. PETZOLDT*

the old days. Aside from a long history in frontier warfare, they united with the Sioux in the campaigns against the U. S. soldiers and were participants with the Sioux in the Battle of the Little Big Horn in 1876, where General Custer and his men were completely annihilated.

It should be remembered that the Cheyennes were bitter enemies of the Crows. In these later years both tribes have come under the



# THE LIBRARY

*Reviews of Current Books and  
Book Publishers' Announcements*



*The Church of Christ and the Problems of Today*, by KARL HEIM, a German Professor at the University of Tubingen, is a book written in a far more lucid and readable English than many American professors can command. This is the course of his thought. What beautiful and reasonable systems man has worked out to save himself from his vices and miseries: prohibition, profit-sharing, the non-violence program of Gandhi, Russian Communism. But these far-seeing plans have fooled us. Now we are in a new stage facing the unescapable alternative—hopeless pessimism or faith in God. Finding pessimism quite intolerable and faith apparently impossible, man has turned to Nationalism which he has made a substitute for religion. Note particularly India, Turkey, Germany, Russia. But again we reach an impasse. The answer is to be found in the basic facts and philosophy of Christianity, the essential fact being the Divine Person, Jesus Christ. The author therefore calls us back as others are doing today to the ultimate Reality that lies behind such words as Christ, Atonement, the Church, Prayer and Resurrection. Here is a book for those who grow weary of theology old or new and seek the Reality that lies behind both. The influence of present political conditions in Germany on the author's thinking is most interesting. (Scribner's; \$1.75.)

*The Foreign Missionary Enterprise and Its Sincere Critics*, by CLELAND B. McAFFEE, is a valuable book for pastors who today

more than in former years are called upon to defend the cause of foreign missions. World developments during the past 20 years have produced a crop of new arguments against the world mission of Christianity and a host of new criticisms of its philosophy, personnel, methods and results. All of these the Secretary of the Presbyterian Foreign Mission Board has gathered together with objections and criticisms of other years. He discusses them all in their theoretical and practical aspects. In conclusion he raises several questions, two of which are quoted:

Do men everywhere need what Christ and Christ alone can give? Is Christ's Kingdom of God the only hope of the world in its total life, social, economic, industrial, and is the missionary enterprise a contribution to that hope?

If these and his other questions are answered in the affirmative, all objections can be readily met; if the answer is in the negative then objections are superfluous. (Revell; \$1.50.)

*The Renewing Gospel*, by WALTER RUSSELL BOWIE, is an expansion of the Lyman Beecher Lectures on Preaching, delivered at the Yale Divinity School last April. "It is the business of this book," writes Doctor Bowie, "to try to frame a gospel adapted to the need of a generation which is beginning to believe that we build in vain unless the Lord build with us." The author contends that we do not need a new gospel, but rather "an understanding of how endlessly an old gospel can reveal its significance for us." In seven

direct, pertinent and affirmative chapters the following subjects are discussed: The Preacher and the People; Some Blazes on the Theological Trail; The Jesus That was and That Is; Can We Trust the God of Jesus?; Human Nature and the Spirit of Christ; Christian Ideals Confronting a Recalcitrant World, and When the New Prophets Come. A pathway is blazed by the author through a turbulent world to the highest Christian ideals. (Charles Scribner's Sons; 291 pages; \$2.00.)

*What Religion Is and Does*, by HORACE T. HOUF, is a sympathetic and illuminating introduction to religion that presents its problems and values in the light of modern thinking. Then this is the book for you. Written by the associate professor of philosophy in Ohio University, it is alive to the changes in the thought-world effected by the machine age and by the newer scientific knowledge in physics, biology, psychology and sociology. Part One treats religion in terms of what it is and does, going on to consider the problems that arise through the changing world. The relation of religion to Science and to Evolution is, of course, given a place and there follows a study of the Idea of God, Prayer and Immortality. In Part Two, the author turns more concretely to the origins and meanings of the Old and New Testaments, the Jesus of History, historic Christianity, the Church and its Divisions, concluding with chapters on Religion and Social Morality and the Ethics of Belief. It is a sound, scholarly book. (Harpers; \$3.00.)

*The Face of God*, by G. STANLEY RUSSELL, the 38th volume in Harper's Monthly Pulpit series, is by a distinguished English Congregational clergyman in Toronto. The sermons are couched in direct and simple English. Texts are most suggestive as, for example, "Except a man be born again he cannot see—." Subjects are arresting as, "A Cry from the Fish-gate." Illustrations are used with special effectiveness. These are good sermons. (Harper and Brothers; \$1.00.)

*Policy and Practice of Baptist Churches*, by W. R. McNUTT. An accurate title for this book would be *All about Baptists*. It would be hard to discover any aspect of Baptist history, genius, practice, organization or work that is not discussed intelligently and interestingly. It is a first-class handbook for the Baptist minister, especially the young minister, or for the layman who wishes to be informed on the issues that Baptists have faced and are dealing with today. As Professor of Practical Theology at Crozer Seminary, this experienced teacher tells why Baptists are and how they came to be, how ministers are made and churches formed, what Baptists believe and how they worship; how churches cooperate locally and in State and National Conventions, what Baptists think of Christian unity and what they are doing about it, etc. While this book deals with a denomination, it is no narrow sectarian treatise. We have long needed just such a volume to take the place of out-moded books on the same subject. (Judson Press; \$1.50.)

*Let Us Go Into the Next Town in Japan*, by GEORGE P. PIERSON. This devoted Presbyterian missionary who has spent 40 years in Japan tells the story

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of rural missionary work in Japan as he has seen it. It centers in one "Andrew Strong" who is not a single person but a composite of several missionaries whose life and work are here described in terms of home and friends, message and method, touring and settled residence, social service and evangelism. (Revell; \$1.00.)

*The Blessing of Believing*, by S. A. CAMPBELL, contains ten splendid sermons that are inspirational and educational. As Harold C. Phillips writes in the Introduction, "These sermons do not harp on one key. On the contrary, they strike a variety of tones; consequently the reader will find something here which meets his particular needs, clarifies his mind and brings courage to his heart." The sermons are all that Dr. Phillips

claims. The themes are unique and the sermons are well written. (Revell; \$1.25.)

*Boy Days and Boy Ways*, by FRANK H. CHELEY, is a collection of 15 stories for boys, or about boys, written in plain teen-age language. The author is director of the famous Cheley Boys' Camp in Colorado, and draws many of the stories from experiences with boys in camp life. The author has edited a 20-volume library devoted to boy training. His book, *The Job of Being a Dad*, evidences his fitness to write this volume, which will be welcomed by all workers with boys. Parents will find here a source of information and help. The stories are well told and deal with perplexities that the young teen-age boy faces. (Judson Press; 185 pages; \$1.00.)

# From Unified Budget to Specific Projects

*A letter from Mr. John D. Rockefeller, Jr., to the Northern Baptist Convention*

**GENTLEMEN:**

Some months ago I sent you my contribution for the current fiscal year, and in doing so stated that it would be my final annual gift to the unified budget of the Northern Baptist Convention. Hereafter, such sums as I may donate to general religious work, it is my present thought to contribute to specific projects, chiefly interdenominational or non-denominational in character, which interpret the Christian task in the light of present day needs and which are based not so much on denominational affiliation as on broad, forward-looking principles of cooperation.

Any of your specific undertakings, either in the home or foreign field, that fall within this category I shall be glad to have presented for consideration along with other enterprises.

After so many years of cooperation with your organization I naturally regret taking this action, the more so because, following the footsteps of my father, I have always been identified with the Baptist denomination, working with and supporting its various organizations.

I believe in denominations—in so far as they make necessary provision for individual variation in religious experience. I recognize the significance, the beauty and the helpfulness of ritual and creed as developed by different denominational groups. What gives me pause is the tendency inherent in denominations to emphasize the form instead of the substance, the denominational peculiarity instead of the oneness of Christian purpose. I have long felt that this denominational emphasis is a

divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men. My faith is increasingly centered on the few fundamental principles of Christ's life and teaching as set forth in the Four Gospels. I believe these principles can be applied with practical vision and spiritual power.

If the church is to go forward, if it is to hold the young people of today, who, generally speaking, are not greatly concerned about denominational distinctions and have a decreasing interest in sectarian missions, and if their support of its activities is to replace that of older givers who pass on, the denominational distinctions are bound to fade in the forward movement of a great united church open to all who seek to follow Christ and to find in Him the abundant life.

Such a church will, I believe, meet the needs of young people and enlist their support of its missions at home and abroad. We of the older generation should not discourage them or be instrumental in lessening their interest by passing on the divisive elements of our present-day religion. Rather should we work with them in relegating the non-essentials to a place of secondary importance and stand with them for the fundamentals of Christian unity, feeling confident that on such a foundation they will rear a church far better adapted to the requirements of their day and generation than any we could build for them.

Relating this statement of my personal view and interest to present general trends, I am sure you will understand the action which

I have taken. It does not indicate any lessening of my interest in religion and the Christian church. On the contrary, it springs from a deeper and growing desire to encourage and further those united and non-sectarian activities and agencies which emphasize above all else unity in Christian service love for God as He is revealed in Christ and His living spirit, and the vital translation of this love into Christ-like living. I am, therefore, seeking to use such influence as I have in emphasizing the basic truths common to all denominations, in lowering denominational barriers and in promoting effective cooperation among Christians of whatever creed. Definitely to support such cooperative movement seems to be the next step for me to take in that direction.

Lest this explanation of my position be construed as a criticism of any who think differently, let me hasten to say that I concede to others the same right to freedom of thought and action that I cherish for myself. The Baptist denomination was founded upon principles of religious tolerance and freedom that permit the fullest cooperation with all groups in sharing the Christian experience and teaching. I am simply acting in accordance with the principles of that denomination with which I have all my life been so happily associated.

With the assurance of my deep appreciation of the consecrated, devoted service which the officers of your organization and the many organizations which it represents have rendered through the years, I am, Very sincerely,

JOHN D. ROCKEFELLER, JR.  
*The letter is dated March 7, 1936*

# WE ARE GOING SOMEWHERE

By WILLIAM B. LIPPHARD

*The mid-year denominational meeting held in Chicago, December 10-12, 1935, develops an unusual spirit of confidence and an unshakable conviction that in this year Northern Baptists will achieve their objective*

*Owing to overwhelming demand for the facts given by Messrs. Beers, Padelford, Lerrigo and Huntington at the Chicago meeting (see page 40), they have been multigraphed for limited distribution. Any pastor may have a copy by sending a postcard to the Editor. Indicate in which Board you are interested.*

**I**N the language of the street, the term "hardboiled" has sometimes been applied to that group of Baptists, perhaps 100 in number and consisting of national, state, city secretaries, Board members, pastors, laymen and visitors, who assemble each December in Chicago for the so-called mid-year denominational meetings.

That term could hardly be applied this year, for a markedly different atmosphere was evident. Perhaps this was due to a growing conviction that the depression in America was over. Possibly the harmonious Colorado Springs Convention caused the change. It may also have been due to the gravity of the Foreign Mission financial emergency, the worst in 50 years. The remarkable series of youth conferences under President James H. Franklin's leadership, one of which is reported on page 23, may also have contributed to this change. Whatever the reason or reasons, the group that met in Chicago December 10-12 for five strenuous and busy sessions were hopeful, confident, buoyant, almost radiantly optimistic in their feeling that the denomination is actually moving forward.

It was an unusual meeting. There were many remarkable speeches, much earnest and constructive discussion. Strange as it may seem for such a representative official gathering, the opening session's program was abruptly discarded and the entire session became an old-fashioned Baptist prayer and testimony meeting. Its spirit was well described by Secretary J. C. Robbins when he said, "We are gathered here to share with God the burden of the world's need." And in similar vein Dr. P. H. J. Lerrigo pictured the world situation in terms of "broken life. All the world's tragedy, all its depre-

sion, disaster and unrest is summarized in that phrase. To rebuild that broken life everywhere through Jesus Christ is our task."

#### GOING FORWARD WITH BAPTIST YOUTH

An entire evening session was spent in hearing Dr. Franklin's story of the series of youth conferences to which a large portion of his time as Convention President has recently been given. In a glowing description of these enthusiastic young people that crowded college campuses and drove hundreds of miles by auto to be present, of their intense earnestness and concern and their serious discussion of current world issues, Dr. Franklin told how these conferences had exceeded his fondest hopes. He appealed to the entire denomination to do nothing that would stifle this enthusiasm of youth, or divert its attention or alienate it from the church, or label it as radical merely because these young people were exploring the questions of race and war and the present social order along lines that to some older people did not seem traditionally sound or politically orthodox. Throughout the ages, said Dr. Franklin, the leaders of all reform movements and those who have sought to change the social order of their time have been young people. Amos, Isaiah, Livingstone, Spurgeon, Moody, Grenfell, Jane Addams—all came from the ranks of youth. Jesus of Nazareth was perhaps the youngest of all.

A spirited discussion followed as Rev. Richard Hoiland summarized some of the resolutions and findings of the youth conferences. They covered the whole realm of world issues today. No conference knew what a previous gathering had declared. None of the findings are to be made public until after the series is ended. Thus each group will reach its own conclusions without being influenced by others.

In the discussion it remained for Dr. Ivan Murray Rose to summarize what all doubtless felt. "We should be grateful," said he, "for this marvelous, unexpected, surprising awareness of youth of the crucial problems of our time and of its sincere attempt to apply Christ's gospel to their solution. I see here evidence that our denomination is articulating its con-

sciousness of its obligation to give a real and vital Christianity to the world. Our young people are clarifying for us our objective. They are helping us to see anew the efficacy of Jesus Christ for today's world. We are girding ourselves for action on the basis of a new appreciation of our denominational destiny and task. We are going somewhere."

In his conclusion Dr. Franklin made a plea for a larger place for youth in church life, on our state and national boards, and in other places of denominational responsibility. Apparently this had instantaneous effect. The Convention preacher (see page 41) is a young man. A vacancy on the General Council was promptly filled by appointing a young man. Three members of the Convention Program Committee are young ministers. On the other hand, the Foreign Board in its retrenchment policy finds it necessary to summon home the younger missionaries because these rather than older veterans can be more readily located in other positions and thereby relieve the Board of their salaries. In denominational service youth is thus both an asset and a liability.

The problem of world peace and how to secure and maintain it was not overlooked. During a joint forenoon session Dr. F. J. Libby, of the National Council for the Prevention of War, gave a thoughtful and earnest address on "How American Baptists Can Help in the Present World Crisis."

#### GOING FORWARD WITH THE FORWARD FUND

Of major interest was the Forward Fund. While \$500,000 is its goal, to raise that sum is not its primary purpose. It is rather to lift the level of denominational giving now that financial recovery is a growing reality. As Dr. G. Pitt Beers pointed out in a vigorous speech, a recognition that national recovery is here is one of the prime requisites for the Fund's success. Public psychology must be changed. The excuse that people have not the money is no longer valid.

In a speech that all present will long remember because of its vivid description of crowded football stadiums, baseball fields, prize fights with million dollar gate receipts, highways cluttered with automobiles of which the vast majority were built and bought within the past three years, Dr. A. E. Peterson showed that there was plenty of money in the United States, and therefore among Baptists, for things that people wanted.

That some of this money is available to churches was conclusively shown by Secretary A. M. McDonald, who spoke on the so-called "Belmont Plan." It consists of a voluntary tithing by church members of their income over a limited period, usually three months, where a church's financial situation borders

on emergency or disaster. Some of the results reported by Dr. McDonald from churches that had tried the plan were almost incredible.

What the Forward Fund means for our various missionary interests was set forth in a remarkable series of summaries.

Thus the 100 or more people present are now scattering to the ends of the United States the information furnished by Treasurer George B. Huntington, that the work of the Foreign Mission Society for the next three years will be practically *at the mercy of New York banks*. Several hundred thousand dollars must be borrowed. *For three years the Board must operate on an unbalanced budget.* All its reserves have been used up. The number of missionaries has been reduced from 603 only ten years ago to 426 at present. *To comply with the bank's mandate* and bring the budget into balance, fully 90 more must be dropped during a revaluation study within the next year.

Any Baptist who has the least spark of missionary loyalty left in him must view such facts with gravest concern. "It is unfair, unwise and unjustifiable," said Dr. Lerrigo following Dr. Huntington's review, "to keep these facts from our constituency."

In similar gripping fashion, Dr. G. Pitt Beers set forth what the Forward Fund means to Home Missions. Most optimistic was his statement of opportunity in Mexico. Colporters who are Mexican citizens can go about unhindered in proclaiming the gospel. There is no restriction on the distribution of Christian literature. It must, however, be of a new type to meet the competition of atheistic literature.

His portrayal of city conditions was not so hopeful. He cited several startling cases of vast populations untouched by any religious influences. In one city there were 200,000 foreign-speaking people of whom 25% were Catholics while 75% were unrelated to any church. *The local Atheist Club enrolled more than 1,000 of these people.* Another city had 30,000 Poles in its population. No Protestant mission of any kind was ministering to them. He mentioned a large Baptist church which through removal to suburbs had lost 500 members in four years. They were lost to the denomination because Baptist Home Missions were not following the trend of population and building churches in the suburbs. This short-sighted policy is costing the denomination dearly. Because of its lost membership that one church in four years had to reduce its missionary gifts from \$22,000 to less than \$6,000. Deplorable conditions among the Negroes were evidenced by the fact that less than 5% of Negro Baptist ministers have had college or seminary training. Less than 50% have had any education at all. A large proportion are actually illiterate.

## MISSIONS •

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During this review of our denominational situation it was interesting to observe the use of note-books. It seemed as if every secretary, Board member, pastor and everybody else looked attentively, listened anxiously, inscribed hurriedly in his or her note-book the rapidly recited series of astonishing facts. Then they listened again and wrote again until the vast assembly became like a great school room in which pupils crammed facts and figures in feverish haste to record them lest they be forgotten.

Dr. Frank W. Padelford, speaking for the Board of Education, also caught the factual mood of the occasion and gave some educational facts that literally made some people sit upright in their chairs. As illustrating the Baptist situation he referred to a recent survey of colleges in Michigan where in 13 colleges there was one student for every 26 Congregationalists, one for every 30 Presbyterians, one for every 46 Methodists and one for every 73 Baptists. *So we Baptists are still at the bottom of the list today just as we were 50 years ago.* In 1929 we appropriated \$246,405 and in 1935 only \$68,641. What this means in run-down equipment and starvation faculty wages can better be imagined than described. Our two major education problems, concluded Dr. Padelford, are to develop among Baptists a new sense of the importance of an educated constituency and a trained leadership, and to keep control over our schools which are in danger of falling under local community control, thereby becoming secular rather than Christian institutions.

The Ministers and Missionaries Benefit Board likewise is concerned. Last year it received from the churches only \$137,000, whereas it paid to beneficiaries \$307,000. There are 500 men on the pension waiting list who cannot be accepted until the Board's funds are increased so that it can assume the contractual obligations involved.

The Forward Fund thus offers a good test of the extent to which Baptists today will remember the aged veterans of yesterday who in their day bore the burden of denominational service in frontier stations, in small churches, in isolated communities, in lonely places and are now forgotten, hungry and in need. There are more than 2,000 such beneficiaries on the present list and nearly 100 will have to be added this year. They look to the Forward Fund to make that possible.

A new pension arrangement goes into effect January 1st. All pastors entering after that date must pay  $2\frac{1}{2}\%$  of their annual salaries. The churches must pay  $7\frac{1}{2}\%$  while the Board makes up the difference from its own funds. Will the churches assume this obligation out of loyalty to their ministers?

## GOING FORWARD AT ST. LOUIS

While the Council on Finance and Promotion was meeting, the Convention's General Council was also in session in another room. Of chief public interest was its consideration of arrangements for the Northern Baptist Convention at St. Louis. Convention dates are May 21-25 with May 19-20 set apart for joint sessions with the Southern Baptist Convention. The theme for the joint sessions will be, "The Historic Baptist Principle for Today." What Dr. Padelford said in his educational survey (see page 41) had no particular reference to this theme for he did not know what the theme was to be; but it applies nevertheless. In the realm of education, Baptists are either going to acquiesce in the increasing legislative pressure on teachers for loyalty oaths, or in this tercentenary year of Roger Williams they are once more going to demand for themselves and for all others spiritual liberty and academic freedom.

For our own Convention the Program Committee was announced as follows: Rev. Luther Wesley Smith, Syracuse, N. Y., *Chairman*; Rev. E. T. Adams, Toledo, Ohio; Rev. C. W. Atwater, Indianapolis, Ind.; E. W. Willingham, St. Louis, Mo.; A. R. Heron, San Francisco, Cal.; Rev. U. S. Mitchell, Sioux Falls, S. D.; Miss Alice G. Brimson, Chicago, Ill.; Mrs. N. R. Wood, Boston, Mass. The Convention sermon will be preached by Rev. Frank G. Fagerburg of Los Angeles.

A delightful incident, not scheduled on the program and therefore a surprise to everybody, came at the joint evening session. In a felicitous speech Dr. Frank Smith spoke of the "unstinting, loving, constant devotion to a great task" which had been so characteristic of Dr. Bruce Kinney. Then summoning Dr. Kinney to the platform he presented him with a memorial bound volume filled with hundreds of testimonial letters from hundreds of friends and admirers. It was in honor of his 38 years of service to the Home Mission Society.

In his concluding summary of the significance of the Chicago mid-year meeting, Dr. W. H. Bowler struck a confident note when he declared that there was everywhere evidence of a new spirit and determination to go forward. Dr. W. S. K. Yeaple of the Lake Avenue Baptist Church in Rochester, N. Y., Council Chairman, said frankly that he had come to Chicago with reluctance because he was a busy pastor. But now that he had come and had remained through, he was glad for he also had felt the impact of this rising tide of interest. "This year," he concluded, "we are going to achieve our objective."

So to repeat what Dr. Rose said. As a denomination we are going somewhere. And it depends on us to see that the direction is forward.

## A Design for Living in the New Year

IT TAKES a little time for any impulse, however powerful, to set great bodies in motion. That is why in midwinter our denomination is increasingly responsive to the influences which flow from that remarkable Convention held in Colorado Springs last June. Not in years have so many local churches echoed the keynote of that memorable meeting of Baptists who, in the presence of snow-capped mountains, "lifted up their eyes to the hills."

A South Dakota pastor wrote on his return home from Colorado Springs:

I am glad to be one of 1,500,000 Northern Baptists. I am proud that my church is a cooperating unit of the 7,500 Baptist churches composing the Convention. And to think this Convention, great as it is, represents only one-eighth of the Baptists of the world! I am one of 11,000,000 members of the Baptist World Alliance, the largest body of evangelical Christians on the face of the earth. We are bound together in a great fellowship, not through the dictates of ecclesiastical authority but by common experience and unity of purpose.



It is easy to fix the exact moment when, in the first session of the Convention, coming events were forecast, by the enthusiastic manner in which the delegates showed their attitude of mind. It was when the retiring President, Dr. Avery A. Shaw, nearing the end of his keynote address, said with pronounced emphasis:

Is it too much to hope that here at Colorado Springs we shall determine to have done with retreat and diminishing resources, with missionaries holding to their tasks when they should be relieved, lest if they return they cannot be sent back, with young men and women

all ready for service and no resources to send them, with challenging opportunities at home and abroad and no way of meeting them, with Christian schools facing disaster in an effort to help provide a Christian leadership for the life of tomorrow, with the necessity of hundreds of our devoted pastors being denied the possibility of making provision for old age for themselves and their families? The history of the past year has demonstrated that our resources are

ample. The contributions from the mass of our churches are well ahead of recent years. The shrinkage has been in the large and well-to-do churches, and in the gifts from well-to-do individuals. It is wholly a matter of lack of interest and of genuine devotion. May we not here recover the first-century mood of consecration and of confidence?

We have noted how Paul felt about it, bearing in his body the brand of Christ, filling up what was lacking of the sufferings of Christ. We are willing that others shall bear Christ's brand.



HE, TOO, WILL GO FORWARD  
Advancing dark races everywhere challenge Christian leadership

## MISSIONS •

Let us then hear the voice of our living Lord: 'I am recreating all things', and let us answer in our Convention hymn:

Lead on, O King Eternal,  
The day of march has come.



In the same session, with a touch of drama not often experienced in the hour referred to in the program as "Convention Business" the Forward plan was announced by Dr. W. H. Bowler, Executive Secretary of the Council on Finance and Promotion. Once more the Convention unmistakably approved. The right note had been sounded. That it was no momentary impulse that made the delegates cheer the summons to advance was shown the next day when a dramatization of the Forward Fund was put on as part of the morning program and stirred the great audience to repeated outbursts of applause.

The reason for all this deep feeling in respect to a financial plan is found in the answer to the question, "When is a plan more than a plan?" The answer is, "When it expresses the heartfelt desire and purpose of a great body of believers." That is why our present program has more than ordinary appeal for Northern Baptists. They see the denomination coming up out of a deep valley onto higher ground and into the brighter life of a day of better service.



The Forward Fund is a banner, a guerdon carried in the van of a pageant whose line of march encircles the world. From the farthest north station in Alaska where the orphan wards of Baptists look upon the midnight sun, to the mission fields of South India and tropical Africa, the advance of that banner is anxiously awaited. Even as men, women and children form a living wall along the route of the

big parade, so Baptists of every race and clime are watching with eager interest for the head of the Baptist procession to appear.

### Forward in Colorado!

At the Preaching Ministry Conference in Boulder, Colo., in November, 78 ministers were present from Colorado and Wyoming. They voted unanimously to get back of the FORWARD FUND and set for themselves the goal of leading the Northern Baptist Convention in percentage of increased giving over last year. Secretary F. B. Palmer reports:

We have never had a more enthusiastic Pastors' Conference. New courage was manifest on every hand and a real determination to have an end to diminishing receipts. On Monday morning preceding the Conference, Dr. Bowler spoke to a group of some 30 pastors in a most challenging way and laid the foundation for the success of the Preaching Ministry Conference that followed. The team consisted of Dr. E. A. Fridell of Seattle, Wash., Rev. G. M. Lennox of



Minneapolis, and Rev. C. A. Carman of Chicago, and they found great favor on every hand.

During January, teams of two and three will be sent out to 26 centers in Colorado and eleven in Wyoming to present and push the FORWARD FUND and Every Member Canvass. These teams will consist of one minister, a women's worker and a young person.

## THE FOREIGN MISSION CHRONICLE

### SAILED

Miss Grace A. Maine and Mrs. Howard Wayne Smith, President of the Woman's Society, from Los Angeles, October 16, on the S.S. *Lurline*, for Burma.

Rev. O. H. Sisson, Associate Secretary of the General Society, from San Francisco, October 17, on the S.S. *Taiyo Maru*, for Burma.

Miss Hattie V. Petheram from Seattle, October 26, on the S.S. *President Jefferson*, for Burma.

Miss Ethel Cronkite and Miss R. G. Lewison from San Francisco, October 31, on the S.S. *Chichibu Maru* for Bengal-Orissa and Assam, respectively.

Miss Marion Burnham from San Francisco, November 1, on the S.S. *President Coolidge*, for Assam.

Rev. and Mrs. E. G. Hall from Antwerp, on the S.S. *Leopoldville*, November 8, for Belgian Congo.

### ARRIVED

Rev. and Mrs. E. F. Rounds, and Mrs. A. E. Bigelow of the Philippine Islands, October 23, in San Francisco. Miss Eteka Schaffer of Belgian Congo, October 30, in New York.

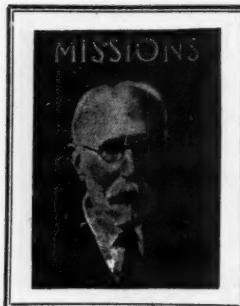
Rev. and Mrs. Eric Frykenberg of South India, November 5, in New York.

### DIED

Sumner R. Vinton, former missionary in Burma, at Roselle, N. J., November 28.

Wilbur T. Elmore, former missionary in South India, at Wayne, Pa., November 27.

Mrs. Adam Podin, of Tallinn, Estonia, at sea en route from England late in October.



The "New England Firebrand" \*

IT IS not often that I have such pleasure in reviewing a book as I take in this noble interpretation of a noble man, brought out in the stately typography of the Macmillan Company. In my judgment the English-speaking people, and indeed all others who read and think, are debtors to Dr. James E. Ernst, the biographer. For three centuries Roger Williams has figured on public statues in parks and halls of fame, and in numerous biographies and school histories, as one of the pioneers and makers of America. Yet he is little more than a name to the masses. Only of recent years has the real Roger Williams been known. He was engaged in controversy with the theocratic church-state of New England for nearly 50 years, and the ecclesiastical biographers distorted his picture either through astigmatism or ignorance. It was not until Dr. Ernst spent a year in research in England, gathered his material and took another year to put it in shape for publication, that the world had the first full-length portrait of *The New England Firebrand*, the complete story of Roger Williams and his "livelie experiment," his revolutionary religious and political doctrines of soul liberty and separation of church and state. It is now possible to measure his figure in its true proportions as the apostle of religious and civil liberty and the advocate of democracy at a time when it was most bitterly opposed as anarchy.

I commend this book to all who would become acquainted with one of the most interesting personalities and acutest intellects the world has known. He was also one of the most perplexing and difficult, as the disturbed ministers and magistrates of Massachusetts could testify. There are no dull pages in the long narrative, in which from the boyhood "conversion" at 11 under nonconformist influence to the final religious stage as Seeker, with a firm belief in God and His Son Jesus Christ underlying all, you can go on with him to 80, wondering more and more at his power of accomplishment in practical and

\* Roger Williams, *New England Firebrand*. By JAMES ERNST. Royal Octavo, 538 pp., with index. The Macmillan Company, 1932. \$4.00.

governmental affairs while maintaining an unpaid apostolic ministry.

The point at which I take issue with the author is his statement that "Roger Williams never joined the Baptist church." That statement is not backed by the weight of evidence, as Dr. J. H. Rushbrooke has carefully shown in his address on Roger Williams. Not that the matter is vital to the Baptists, who were the open advocates of soul liberty from the first till now, but that it is important to have history as accurate as possible. Certainly the famous landmark steeple of the First Baptist Church of Providence will not fall at a biographer's dictum. All the Baptist studies which I have seen have been worthy of their commemorative setting, and strengthen my hope that the tercentenary will produce one result to be greatly desired in the much wider and better knowledge of Roger Williams on the part of the people at large.

The work is in four parts: (I) A rebel from his youth; (II) A minter of exorbitant novelties; (III) A "livelie experiment" in civil liberty; (IV) The New England Firebrand Quenched. This is suggestive of good things, but can give little idea of the richness of the contents. It is an absorbing history of a unique character, a singular paradox, an impassioned and determined preacher of his immortal principles of soul liberty and man's right to worship without interference of civil magistrates. Roger Williams' attitude towards the Indians, the Jews and Quakers merits special consideration.

It is sometimes said that Roger Williams was ahead of his time. But he is not yet outdated. His principles of civil and religious liberty and the absolute separation of church and state are assuredly living issues in many places today. How far can we trace his influence? It is three centuries since he endured exile to put his idea of soul liberty into a practical experiment in a civil state which he founded. Recently the Governor of New York, a Jew, addressing a Baptist convention of 5,000 colored people in that state, said impressively, "Democracy is safe so long as America preserves its right to the freedom of religious worship." And that freedom, he might have added, solidly incorporated in our traditions and constitutions, we owe to the great apostle of religious liberty—ROGER WILLIAMS.



## + THEY SERVED THEIR DAY AND GENERATION +

### Sumner R. Vinton

The name of Vinton, like that of Judson and Boardman, will forever be associated with the history of Baptist missions in Burma. The Vinton family sent 26 of its members as foreign missionaries for a total of more than 700 years of service. In this distinguished family was Sumner R. Vinton, who was born in Rangoon, Burma, October 3, 1874. After graduation from Brown University and Newton Theological Institution, he sailed as a missionary to Burma in 1900. Health conditions in his family compelled his return to America after seven years of service. During the 17 years since then he was engaged successively as a lecturer on missions, as head of the stereopticon department of the Methodist Centenary Movement, the Interchurch World Movement, our own New World Movement, the Near East Relief, and more recently the Golden Rule Foundation. He travelled widely throughout the United States and in foreign lands in securing photographs for his own lectures and for the various stereopticon and moving picture departments of the various organizations which he served. During his tour of the Near East he took more than 10,000 pictures. Much of our Baptist stereopticon collection was assembled by him. Thousands of Baptist churches that have had such lectures during the past 15 years have looked upon pictures of scenes in mission lands at home and abroad that were either reproduced from Vinton photographs or were compiled by him in the course of his travels. After a long, lingering illness he died November 27, 1935, at Roselle, N. J. He is survived by his widow and one son in Roselle and one daughter in Geneva, Switzerland.

### Herbert F. Stilwell

At the age of 79, Rev. Herbert F. Stilwell, D.D., for 51 years in the Baptist ministry, died at his home in Cleveland, Ohio, November 26, 1935. Born in Pennsylvania of Quaker ancestry on September 1, 1856, he was graduated from Bucknell University and Crozer

Theological Seminary. His denominational career included four pastorates, in Freehold, N. J., Minneapolis, and St. Paul, Minn., and for 18 years with the First Baptist Church of Cleveland, Ohio. From 1916 to 1926 he served as general superintendent of evangelism on the staff of the Home Mission Society. He resigned that office to become Professor of Evangelism at the Eastern Baptist Theological Seminary in Philadelphia, Pa., where he served until his retirement three years ago. For many years he was President of the Board of Trustees of Denison University. At the time of his death he was a member of the Baptist Board of Education. Surviving him are two sons and a sister, all residents of Cleveland. His ministry of more than half a century was marked by a strong, persuasive emphasis on evangelism. For ten years an outstanding feature at each Northern Baptist Convention was the annual pre-Convention conference on evangelism which he directed on a high plane of spiritual power and effectiveness.

### Wilbur T. Elmore

Rev. Wilbur T. Elmore, D.D., former missionary in India, author and professor, died of pneumonia at Wayne, Pa., on November 27, 1935. He was head of the Department of Missions and Church History at the Eastern Baptist Theological Seminary, Philadelphia.

Dr. Elmore was born at St. Charles, Ill., July 29, 1871. He was a graduate of the University of Nebraska and of the Rochester Theological Seminary. He was appointed to foreign service under the American Baptist Foreign Mission Society in 1900 and served in Podili and Ramapatnam, South India, until 1914. Following his return he held pastorates in Hamilton, N. Y., and in Lincoln, Neb.

Dr. and Mrs. Elmore were to have sailed on November 16, for the Centennial fields (South India, Bengal-Orissa, Assam and South China). Although not representing the Foreign Mission Society officially, their presence on the field was being looked

forward to by nationals and missionaries alike. He is survived by Mrs. Elmore and two children.

### Mrs. Adam Podin

Mrs. Adam Podin, wife of the veteran Baptist leader in Estonia, died at sea early in October while on a return voyage from England with Mr. Podin. She and her husband had gone to England for a brief visit. Neither was in good health and the stormy North Sea on the return to Estonia put such a strain on Mrs. Podin that a cerebral hemorrhage resulted in her death. Mr. Podin has been known to Baptists everywhere because of his long service in Estonia, his imprisonment under the Czar, and his remarkable ministry among prisoners and lepers of Estonia during the past ten years. Much of his unique service during this period has been made possible by Mrs. Podin's devotion to the same ideals and purposes. While attending the Baptist Regional Conference in Tallinn, Estonia, in 1930, the Editor was a guest in the Podin home about 30 miles out from Tallinn. He will long remember that beautiful Christian home and the quiet, unobtrusive, devoted personality of Mrs. Podin and her simple but radiant Christian faith. The tribute paid her by Dr. J. H. Rushbrooke is well deserved. "No preacher," he wrote, "ever had a truer helpmeet."

### Is There a PUBLIC LIBRARY in Your Town?

Missions ought to be in every public library in the country. The current issue should be in the reading room and a complete file ought to be available for reference.

Quite a number of subscribers are subscribing for their public libraries, not only as a missionary service but also as a community service. Will you not join them and see to it that Missions is made available for the citizens of your community?

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Kinhwa School Carries On

You may know that the government educational demands are very heavy; so we felt grateful when we heard that all students whom we sent up for graduation examinations passed, with the exception of one who failed in mathematics. Three of these graduates are studying nursing in our Ningpo Hospital, and one is in Normal School, preparing to teach later. Dorothy Relyea, the adopted daughter of our beloved Stella Relyea, has completed all her junior high school work and is now in the Union Girls' High School at Hangchow. She is a fine-looking, simple-hearted, sweet-spirited girl.

It is impossible to convey to you our sense of loss at the home-going of Miss Relyea. A memorial service lasting three hours was held in the church, and the school conducted a memorial service attended by 400 people. The girls made an impressive sight in their white dresses with black armbands and white flowers in their black hair. There was a note of praise and victory. As we think of the beloved founder of our school we feel an earnest desire to follow

in her footsteps, and to carry on the work she began.

While Miss Relyea was on her last furlough various friends gave her contributions for an endowment fund for the school and on her death-bed she instructed her banker in Newburgh to add \$500 to this amount from her own funds. Our treasurer in Shanghai has invested this very conservatively for endowment. At the time of the memorial service Chinese friends, instead of sending scrolls, sent gifts of money totalling over \$300 with which to build a little pavilion as a memorial.—M. C. Ang, Cheng Mei Girls' School, Kinhwa, China.

## A Cathedral in the Pines

The organ is sending forth strains of Beethoven, and the cathedral is resounding with the voices of several hundred children. What matter if the organ is only a baby one with no stops, for the roar of the ocean waves furnishes what is lacking in volume and the soft thud of falling pine needles and cones adds to the general harmony. The cathedral is God's own handiwork—pillars of pine trees forming natural nave and aisles, a

*Two charming graduates of one of our mission schools in China*



*Both are rendering fine service as public health officers*



*ABOVE: These native children apparently enjoy hiking with Miss Lena Keans, missionary in South India*

mosaic flooring of sand and pine needles, a ceiling of blue sky with ever-changing cloud pictures glimpsed through the green veil of branches. The nave is filled with children and their singing makes up in spirit and eagerness what it lacks in training, for this is only their second opportunity for learning Christian songs.

The mayor of Takata asked us to have a school for the children of his town this summer, like the one we opened with such fear and trembling last year. We arrived just at the Obon season or Festival for the Dead. The country people follow the lunar calendar for their festivals. The street was lined with outdoor shops, and people from the surrounding country had come to buy gifts for the spirits of their

dead who are supposed to return to their earthly homes at this season. The special Obon street dances with drum music are a great attraction to the children, but in spite of this we had an enrolment of 440.

Some pictures stand out in bold relief: 400 children, from kindergarten to high school age, winding in and out among the trees as they play games, the bright kimonos contrasting with the brown and green background; a procession of children carrying rolled-up straw mats and spreading them down to make their "class-rooms." There is a very nice custom in Japan of using cheap straw mats about 6 by 3 feet, which can be spread on the ground. You take off your shoes and sit as though you were in a house. The town office got about 75 of these mats for us so these made the rooms, and the shoes were lined up in rows at the edge ready to step in when the bell rang. A third picture is that of the classes at work, some making sand pictures, toy animals, etc. And finally, the worship service with each little head bowed during prayer and response.—*Thomasine Allen, Morioka, Japan.*

#### A Library for Nurses

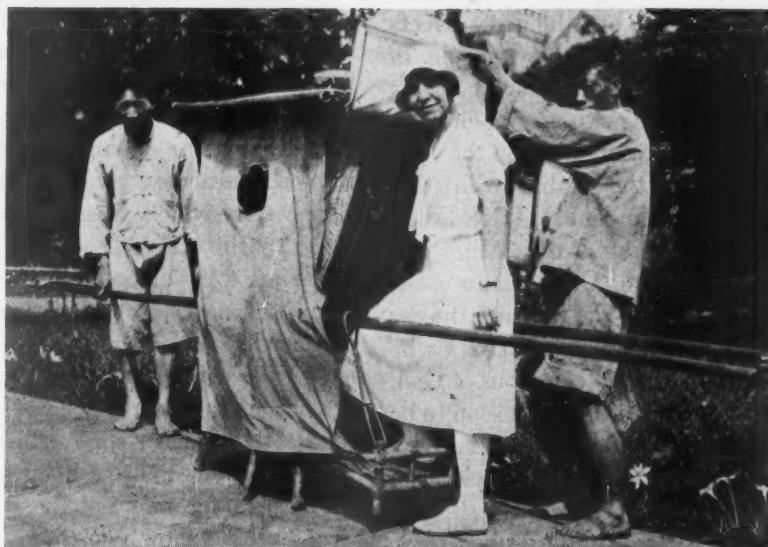
In order to take the government examinations for registration, 15 alumnae nurses returned for a brief review. It was a regular "Alumnae Week" for they combined sociability with their study and organized for the first time an Alumnae Association. The girls did quite well in their government examination, and they are doing well in their various positions throughout South India.

A library has been established for the nurses. One of the lamentable facts about our Indian friends is their lack of reading, with consequent narrow horizon. Some good Telugu stories have been

secured and a small Telugu magazine is now available for the nurses. This magazine, which has been published in the vernacular for the past two years, is an attempt to link up all of the scattered vernacular trained nurses to a national organization of nurses which acts as an auxiliary to the

**BELOW: Miss Orma Melton finds the sedan chair the only means of transportation in Huchow, China**

local government paying the expenses and our staff doing the work. The attendance is increasing weekly. Evangelistic messages are given as before. In fact, largely through this connection, our Christians preach there regularly on Sundays. Our hospital is given a half page in the local newspaper once a week for articles on hygiene. Medico-legal problems of the local government are often referred to us, and wounded soldiers



**Indian Medical Association.** One of the nurses acts as librarian. A room has been set apart as a library where the girls may read or study and, on one night a week, play games. The room is nicely furnished with window curtains, tables, chairs and a good light. Probably it is the first room of its kind ever used by these girls.—*From the Report of the Hospital for Women and Children, Nellore, South India.*

#### A Hospital with 40 Doors

More and more the community looks to this hospital not only for the care of the sick, but for help in other ways. The hospital leper clinic has been transferred to the Kityang County Poorhouse, the

sent to us. The local medical profession, rather numerous but poorly trained, constantly look to us for consultation and advice.

These are the things for which we have been praying and planning these past few years. This hospital was started before the nursing profession was established in this part of China, and patients were accompanied by some of the family who cooked for them and looked after them. Thus with its 40 outside doors it is not suitable for a modern hospital with nursing service. We do not have room enough for our patients, nor is there room enough for the staff or any department of the work.—*Marguerite Everham, M.D. Bixby Memorial General Hospital, Kit- yang, South China.*

# TIDINGS



## FROM THE FIELDS

### *Missionary Meetings from Camden to Managua*

#### **A Roof-Garden Meeting**

The beauty of God's out-of-doors is almost forgotten in the crowded city, but the dirty streets have not robbed the people of glorious sunsets. Under the glow of the evening sky a semi-circle of sweet-faced women sat on the roof-garden at the Italian Christian Center in Camden, N. J. It was the regular meeting of the "Mary and Martha" Club. The splendor of the sky, the hymn-singing, and the devotional talk by the pastor's wife made the women conscious of God. It was a sacred time, not soon to be forgotten by that earnest group. Following the message a circle of prayer voiced the deep feeling of their hearts. That evening there was also a party for Miss Kearney, the nurse, in honor of her birthday. Surely the inspiration of the evening had made the women better fitted to return to the burdens of their homes.—*Maria Miller.*

#### **Unusual Refreshments**

All Christian Hopi women at Polacca, Ariz., meet once a month to learn something about Christians in other parts of the world. They do very well, as they take part in the programs, giving some article from *MISSIONS* or another missionary publication. Sometimes they give the story (as they call it) in their own language, sometimes in English. A committee always provides refreshments. Once we had baked squash and cookies with tea, another time chili pie with white cake. Next month we are

planning to prepare a basket of food for an old couple who live on the Mesa. The women have finished a layette and have decided to send it to some Mexican family living in Winslow, Ariz. The president of the missionary society is one of our fine young Christian women. She always gives the devotional talk which is greatly enjoyed by the others.

We are very anxious about our supply of patchwork. We cannot go on with our sewing classes unless pieces come in soon. I wonder if some of the churches could not send a thousand or so. We have a large enrolment of women and they use many, many pieces, post-card size. To show you that these pieces are really appreciated, I am copying a letter which one of the women wrote, using her own expressions.

*Polacca, Ariz.*

*Dear friend:*—Well much pleased with those nice patchwork that you have send us to use. All of those working on them very glad. Well I did not know that paper you have wrote on it said write to you. It was inside of my work so have to write you few lines. Yes we are glad to work on those things that the people send to use, but we want large more and even those sample to make camping quilts. We are very glad to have them. I am living two miles from the mission and still here. I'll be late home. Think this all for today. From your friend,—*Myra Lomayeswa.*

When you realize that Myra has been only to the third grade in school, you will admit that her let-

ter is very good. By "sample" she means heavy woolen pieces.

While the women of the churches are cutting these pieces they are really working for Christ, because it is the greatest means by which Hopi men, women, and children come in contact with the gospel message. As they come to sew they learn the gospel songs and hear the message of Christ's love. We do appreciate all you have done for us.—*Helen Pack.*

#### **Home Missions in Nicaragua**

The Woman's Missionary Society of the Managua Baptist Church now numbers 100. Last year the membership was doubled. The motto of the society is "Nicaragua for Christ."

In their recent studies of home mission territory the women found that on the Pacific side of Nicaragua there is a narrow strip along the coast where Baptists have work established in nearly all "departments," or sections of the state. In the department of Managua, with the city of Managua as its capital, the evangelical work is best developed, while the large department of Chinendega is almost untouched. The new work in Corinto is the most promising Baptist station in that department.

On the east coast the Moravians have evangelized another narrow strip all along the Atlantic Coast. Their work is in English or among the native Indians in their own language. This leaves a wide strip through the center and several de-



ABOVE: Christian Hopi Indians at Polacca, Arizona. Myra is in center with her grandchildren

partments to the north completely untouched by the gospel. What the missionaries feel everywhere is the lack of trained, native leaders. The Managua church is an illustration of what can be done by the people under proper leadership.

Colegio Bautista opened with an enrolment of 456, the largest we have ever had. However, the girls' boarding department has only 14 students. Lack of money is no doubt the chief reason for this. Boys must go to school. Education for girls is of less importance. The teachers have had to take care of the usual number of cases of intestinal parasites, head lice, and tonsils.

Our Intermediate B.Y.P.U. is very promising. The children do well and take a keen interest. We know of no literature in Spanish for this work; therefore many hours are spent in translating program helps into Spanish. I wish we might have Spanish literature for our Junior, Intermediate, and Adult B.Y.P.U.'s and also for our Woman's Society.

During three months the Managua Church received 21 new members by baptism, while 5 more have been accepted, and the candidates' class has 20 enrolled.—*Ida War-*



#### White Cross to the Rescue

People so destitute they do not know where to turn, constantly seek help at the Christian Centers. They do not all write; most of those in want come and ask for what they need. It seems sometimes that God has provided for these people in just the way He did for the five thousand. Thanks to the White Cross supplies, seldom do we have to say, "We have nothing you can use."

Miss Lizetta Rouley gives the following as samples of many appeals received at Aiken Institute:

#### Letter No. 1

Dear Rolley—this is Mrs. Addlee Reyna. will please send me some Baby clothes for my new Baby I expect around March 12. I cannot send Barney too school I have no way too

send him. I have been sick now for a long time. I went to doctor too day with lady that comes too house. I been alful sick. if you could send me some Baby clothes for my new Baby that comes.—*Mrs. Addlee Reyna.*

#### Letter No. 2

##### Dear Miss Rouley

is there some way I could get a few worme dress for May? we don't get no relief, my husband works just enof

**BELOW: Corridor in Colegio Bautista, Managua, Nicaragua, scene of many missionary meetings**

to live on and I can't bye eny. I can sew some out of old clothes. that one I made that Lupe has on.

thank you

*Mrs. Romo*

#### Letter No. 3

##### Dear Miss Rouley

Have to ask you for something again. Dick and Don need shoes so badly. Was trying to save a little each week to get them all shoes but it all went for Dr. and medicine the last week. Was thankful that I had it tho. Thanks for the things you sent me Friday. And as soon as I am able will do what I can to help you out.

Love

*R. O. Kerns*

**NOTE**—No attempt has been made to change the phraseology or correct the grammar or punctuation of these human interest letters.—ED.

# FACTS AND FOLKS

**Dr. George W. Truett**, President of the Baptist World Alliance, and Mrs. Truett sailed from New York at midnight, November 20th, for Southampton, England, where they were joined by Dr. J. H. Rushbrooke. On November 29 all three started on their journey around the world with stopovers at the centenary celebrations of the three foreign mission fields in South India, Assam and Bengal-Orissa. The prayerful wishes of thousands of Baptists will accompany them on this memorable tour. Hundreds of *bon voyage* telegrams from members of the First Baptist Church in Dallas, Texas, and from friends everywhere were awaiting the Truettts at the steamship pier. There were so many messages that the telegraph company had them all bound in a memorial volume which was presented to Dr. Truett with a brief ceremony just before sailing. A trans-Atlantic sailing from New York at midnight is always a strenuous and distracting experience; yet Dr. Truett's great soul found time and thought to write the Editor of *MISSIONS* a friendly note of sympathy over the death of his brother.

• • •

**Rev. F. L. King**, for more than 30 years in missionary service among the Arapaho Indians in Oklahoma, was honored by a special service on October 30 last in the Indian chapel at Geary which he built 30 years ago. Enticed to return to the old chapel by Rev. and Mrs. Jesse Brandon, now stationed on this field, the Kings came and found it filled with Indians and missionaries and a special service of music, prayer and speeches in their honor. As a closing feature a beautiful oil painting

## News brevities reported from all over the world

of the chapel was presented to Mr. King. The occasion ended with a

### Missionary Oddities

Number 10

#### KACHIN SYMBOLISM

ONE morning our hostess in a mountain village came to our door with a piece of bamboo wrapped in banana leaves. It was a very special gift for us. It had come from the chief of seven Kachin, two Shan and two Chinese villages.

We learned that it had taken the chief's nephew four days and four nights to persuade his uncle to become a Christian. He wished to cancel the nat (evil spirit) festival he had planned and, instead, to give a Christian celebration.

In Kachin symbolism the gift conveyed the sender's message completely. The bamboo, filled with tea leaves and stripped of its bark, meant that no nat festival was to be given. The banana leaves signified that the giver was a nat worshipper at present. The knots of reed tied around the package had the ends twisted back to show that the chief had changed his mind. The reed crossed meant that he wished our paths to cross, in other words, an invitation to his home!—*J. Martin England, Bhamo, Burma.*

social hour and refreshments. All present had a good time.

• • •

*Copies of the 1935 Annual Report* of the American Baptist Foreign Mission Society are available free upon request to Secretary Dana M. Albaugh, 152 Madison, New York City. The Report gives a general review of the striking developments abroad, a summary of accomplishments, field by field, a résumé of challenging opportunities, a detailed report by the Treasurer, and a wealth of statistical information.

• • •

**Mr. Acee Blue Eagle**, famous Indian artist, has been appointed instructor in Indian Arts and Crafts at Bacone College. The appointment has the approval of the University of Oklahoma. Last summer Mr. Blue Eagle attended the world educational conference at Oxford, England, when he lectured on Indian art.

• • •

*Because of the interest* in the centenary celebrations in South India, Assam, Bengal-Orissa and South China, many inquiries are being received by the American Baptist Foreign Mission Society regarding the whereabouts of former missionaries on these four fields. The Board will greatly appreciate it if all former missionaries will write to headquarters, 152 Madison Avenue, New York, N. Y., giving present addresses.

• • •

**The Foreign Mission Board** is sending Associate Secretary O. H. Sisson to British India as its fraternal delegate to the centenary celebrations in South India, Bengal-Orissa and Assam.

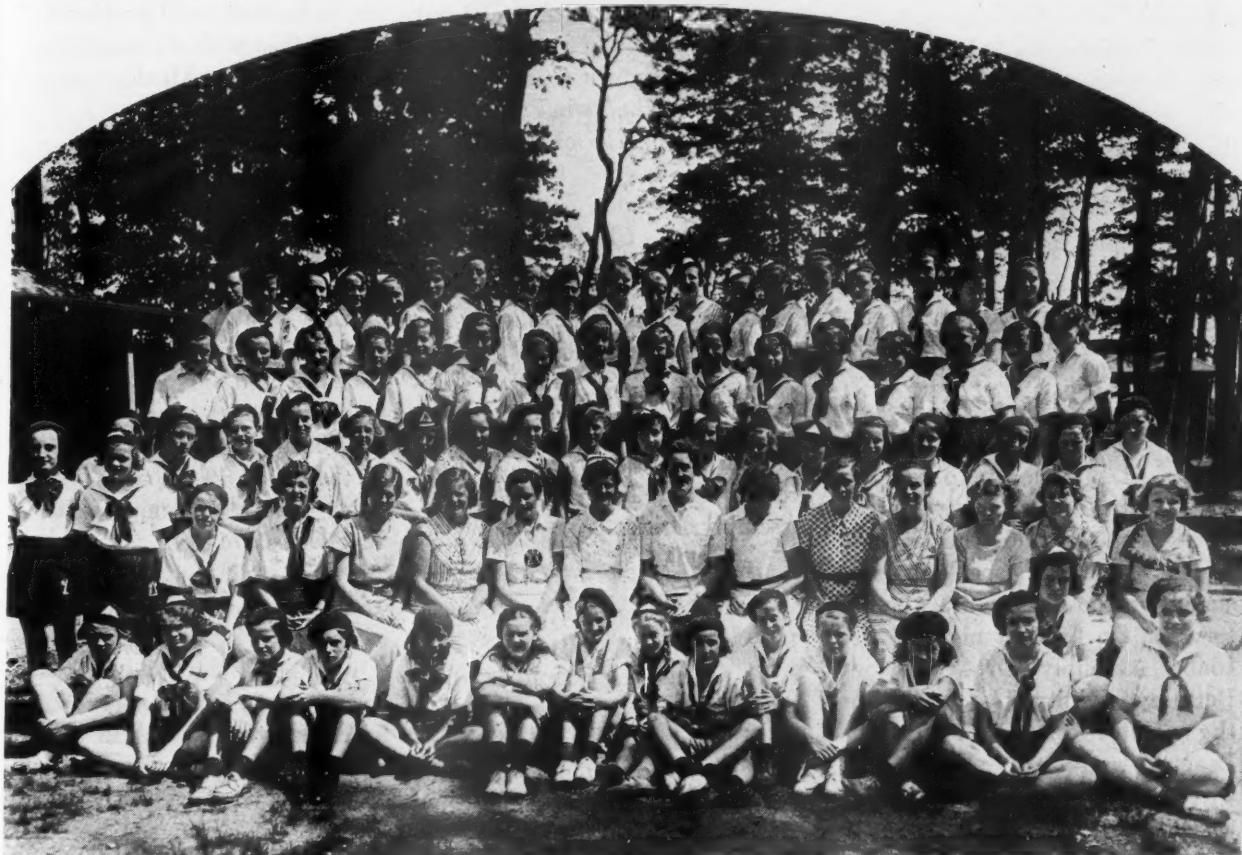
# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

WORLD WIDE GUILD

CHILDREN'S WORLD CRUSADE

ROYAL AMBASSADORS



*Camp Ataloa for Girls, at Ocean Park, Maine*

## Summer Conferences

*The 1935 summer conference and camp season was unusually successful, as indicated by synopses of leaders' reports*

AS THE reports of leaders in the Summer Conferences of 1935 are summed up, we find far more in the letters than mere statistics can tell. The excerpts below are quite typical of the 99 groups with which we cooperated. Reports came from 137 leaders who reported 264 classes and 298 addresses during the summer period. There were 442 life decisions and 106 conversions, more than half of the latter in Boys' Camps.

This work is a genuine piece of cooperation. The leaders find the

contacts with young people most encouraging and worth while and the young people themselves report how greatly they have been helped and inspired.

*From a Baptist Leader  
in an Interdenominational  
Summer School*

I had 24 regular pupils and many visitors in the Story-Telling Class. Nineteen qualified for credit, a very high percentage. I never had a class do such exceptional work. They were all greatly impressed, but surprised that there is so much

preparation necessary; and that a story may have such power. The Methods Class for Primary and Juniors maintained throughout the week that they were getting just what they wanted.

*From Missionaries  
in Baptist Assemblies*

IOWA. There was a great interest in missions and my classes were extraordinary in size. If I were to judge missionary interest on the basis of what I saw at Iowa Falls, I must say that missions has a greater future than ever. A number

of students spoke to me about work on the Foreign field and several decided definitely on Christian work at home.

**SOUTH DAKOTA.** I found an encouraging response, especially in South Dakota, and have made several contacts with young people who are considering the foreign field for life service. It has been a stimulating experience teaching *Between Two Centuries* to these young people.

**UTAH AND IDAHO.** The settings of the Utah and the Idaho Assemblies, with the music of clear mountain rivers, the trees, and flowers, the mountains, the blue sky, and at night the heavens studded with stars, just lift one up to worship our Creator. How can we forget those bonfires and the earnest young Christians speaking and singing in those camp-fire worship services. On the last night of the Idaho Assembly Dr. Bailey of Berkeley Divinity School called for the members of the Life Service League, and 40 young people walked to the platform. He then asked for new recruits and 16 joined them, ready to go out to serve the Lord Jesus. The closing night witnessed a large group,

children, young people and adults, listening to the inspiring words brought by different leaders. Dr. Bailey gave the invitation again and some went up to give their confessions of faith in the Lord while others signified their intention of joining the Life Service League. Then the Twin Falls young people took charge of the closing Devotional. A young man led the singing of wonderful old hymns, then the Echo Chorus, a group of young people concealed in a distant spot, took up our refrains, so that the words echoed on. Still the echo seems to come, "Have Thine Own Way Lord, Have Thine Own Way," and may it echo and re-echo through the hearts of the 819 who crossed the Idaho Baptist 1935 Assembly Bridge.

#### **W. W. G. House Party**

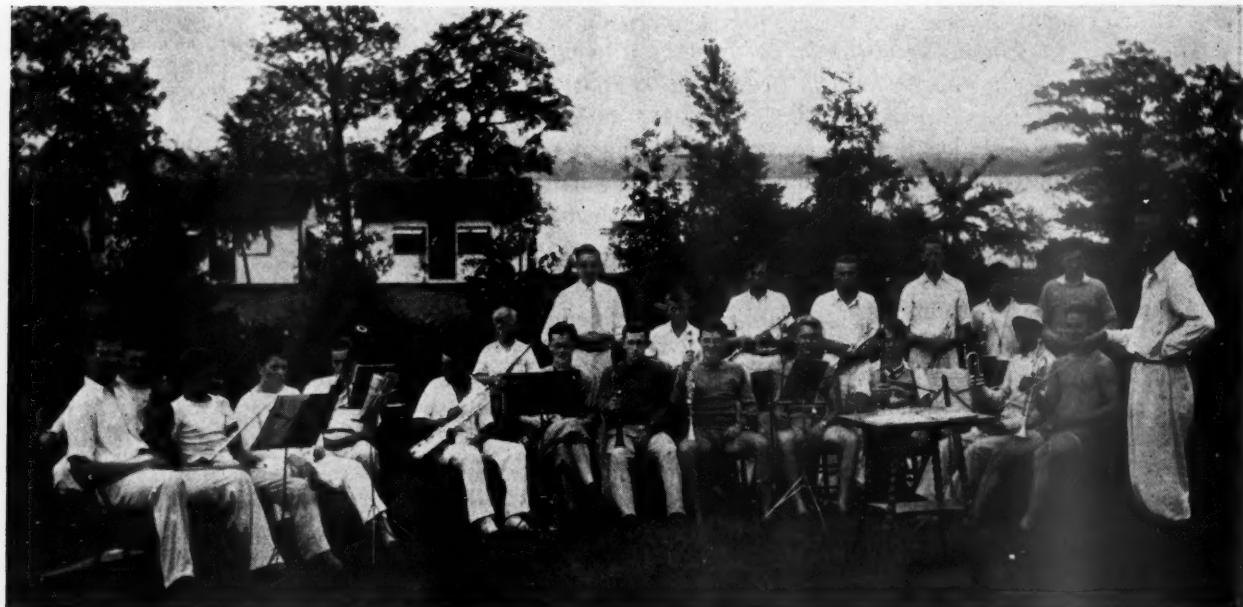
Most of the girls attending the House Party at Round Lake, N. Y., ranged in age from 12 to 18, with a few up to 25. There is potential leadership in this group, and this winter's work should show the results of the conference. The girls

**BELOW: Camp Abnaki for boys, at North Hero, Vermont, has a splendid orchestra**

seemed eager to hear more of Home Mission work, especially in New York City. Those who were interested in *Christian Youth in Action* were eager to talk about the immediate local problems. *The Flying Boat* with the supplemental material on Mexico appealed strongly.

#### **From Leaders in Girls' Camps**

Camp Ataloa at Ocean Park, Maine, had 72 fine intermediate girls, an increase of 60% over last year. They had an Indian night, a Burma night, a stunt night, song contest, talks by missionaries on the staff and a W. W. G. demonstration. The outdoor sanctuary is the focal point of the spiritual life of the camp. In the woods, a little away from the camp itself, is a lovely circle of trees, with a central fireplace, and rough benches surrounding it. Here the morning chapel service, Sunday Vespers, Campfire Circles, and the closing exercises of the camp are held. The girls regard it as truly a place set apart for worship, always entering with reverence. Here the camp hymn, "God Who Touchest Earth With Beauty, Make Me Lovely, Too," has real significance. We have been very fortunate in the



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type of girl who has come to Camp Ataloa. Churches have sent those girls who have potential leadership and they measure up to camp requirements in splendid fashion.

#### From Leaders in Boys' Camps

There is no finer character-building agency in our state than the Baptist camps. In five years of boys' camps every boy not already a Christian has accepted Christ through personal conference and all but two joined the church on his return. Many boys decide on life work at camp.

**ROYAL AMBASSADOR CAMP.** Vermont Royal Ambassadors met in Camp Abnaki. The recreational life was perfect as the entire Y. M. C. A. Camp was at our disposal. The camp orchestra was led by Mr. Eak Tai Ahn, who is the product of a Christian Mission in Korea. A missionary introduced him to the cello at about nine years of age. He



ABOVE: Another boys' camp, located on Lake Tippicanoe, Indiana. This is a class in woodburning

is now assistant director of the Philadelphia Symphony Club. His talks and musical programs were a great addition to the Camp life.

tion, gave the present status of the R. A. enterprise, and cited instances of remarkable service which began in the boyhood of some of the world's leaders. Dr. C. C. Tiltinghast, of Horace Mann School, New York City, spoke interestingly on the subject, "Men Wanted."

A special feature was the presentation of an initiation ceremony by the Junior R. A. Chapter of Providence, R. I. Pilgrim and Disciple degrees were presented most effectively by a fine group of Royal Ambassadors from Calvary Church of Providence. This chapter is setting the standard among Junior R. A.'s for activity and service. Rev. Harold L. Brown of Calvary Church is the Chief Counsellor, and will be glad to reply to any inquiries concerning this strong Junior R. A. Chapter.

## ROYAL AMBASSADORS

#### Royal Ambassador News Bulletin

In recognition of the brief history of 10 years of the Royal Ambassador movement, a news bulletin has just been issued by the Department of Missionary Education containing interesting items about the organization, educational materials issued, new program materials to be published in the near future, and the growth and influence of boys' camps.

#### Chapter Enrolment

During this 10-year period 750 chapters have been enrolled. Some of these chapters are inactive because of change of pastors and other reasons. Other chapters are functioning splendidly but have

not yet sent in their applications for enrolment. We are reaching from 15 to 20 thousand boys.

#### A Boston R. A. Rally

Boston holds each year a big mid-year rally of the Royal Ambassadors. Approximately 300 boys gathered in the Ruggles Street Baptist Church of Boston on Sunday, November 10. The boys came from many churches. Rhode Island sent a delegation of 75 to the rally. The meeting was under the direction of Leland W. Kingman, High Counsellor for Massachusetts. A boys' quartet and glee club furnished excellent music. Rev. Floyd L. Carr reported for the Ocean Park camp. Rev. W. A. Hill, Secretary of Missionary Educa-

#### Good News from Rhode Island

Rev. Herman L. Noyes, High Counsellor for Rhode Island, has undertaken a survey of every church in the state for the purpose of contacting leading laymen and women in the interests of the Royal Ambassador enterprise. He has appointed associational directors in each of the four associations. He is also submitting to the Rhode

Island Baptist monthly articles descriptive of the R. A. work. They have set a goal for at least ten new chapters during the year, and at least ten new churches sending boys to Ocean Park Camp.

#### Briefs

High Counsellor J. E. Dollar, of Kansas, leads the High Counsellors in the number of new chapters organized since the last Northern Baptist Convention.

A Royal Ambassador High Counsellor is now at work in every state

but one in the Northern Baptist Convention.

Many inquiries are being received concerning the ideals, aims, and materials of the Royal Ambassador enterprise.

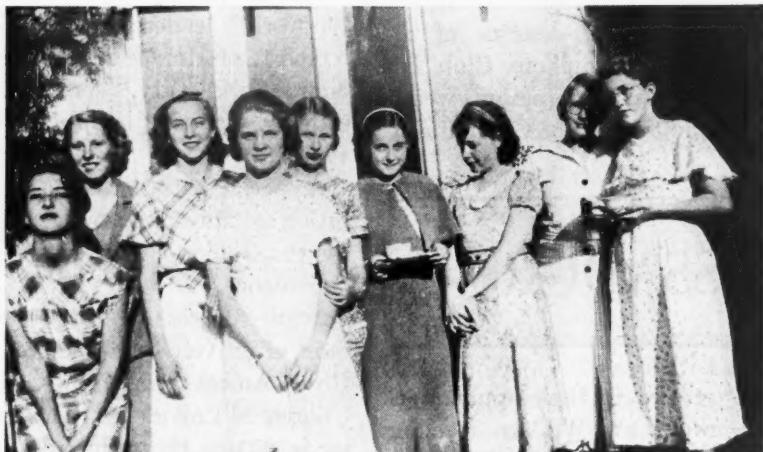
Watch for new educational project materials to be issued soon.

Send to the Department of Missionary Education for typed testimonials on Baptist Boys' Camps by state leaders.

*Wanted.*—Fresh pictures of Royal Ambassador chapter groups for use in MISSIONS and elsewhere.

others like them are waiting for February. Reports of Association Rallies full of enthusiasm and inspiration show increase in number and attendance and they have been held in every state of the N. B. C. As for State Rallies, volumes might be written, while only brief mention is possible. Western Pennsylvania went to Ellwood City and all reports say it was outstanding with over 200 present. Indiana's at Seymour came up to 375 with a program vital and stimulating. It was a delight for one-half the "Nobility" to attend the Eastern Pennsylvania Convention at Wilkes-Barre, where the beautiful Banquet tables were graced with the presence of 425 Guilders full of pep and devotion to their work; and for both halves to go to New Jersey's Fifteenth at Camden. A gratifying feature of this Rally was time given C. W. C. interests. The attendance passed the 200 mark and their efficient State organization functioned 100%. It is gratifying also to note the participation of Guild representatives in all Young People's State Conventions during the fall.

As we enter the New Year with its challenging opportunities let us hark back to those words God spoke to Joshua: "Be strong and of a good courage; be not afraid, neither be thou discouraged, for the Lord thy God is with thee."



World Wide Guild, Redlands, California

"The story of the past is told;  
The future may be writ in gold."

"If you do not wish for His Kingdom don't pray for it. But if you do, you must do more than pray for it, you must work for it."

Have you seen the message of Dr. Franklin, President of the N. B. C., "A Prayer for the Coming of God's Kingdom"? If not, send to Distribution Service, 152 Madison Avenue, New York, and use it for a Devotional Service. A Happy New Year to Guild girls the world around! Let's make it

our best in service for our Master. Remember the Stewardship Essay Contest begins this month. If you have not received specific information as to Guild participation write immediately to 218. Two very fine "Program Props" issued by the Council of Home Missions and the Women's Foreign Missionary Conference on the American Indian and Christian Literature in the Orient may be ordered from 218 for 3 cents each.

News items from Guilds in this issue are of unusual interest and

*Faithfully yours,  
Alice J. Nolte*

218 Lancaster Ave., Buffalo, N. Y.

#### Twenty Initiated at Bacone

The Grace Weeks Chapter at Bacone College met in the Art Lodge Sunday evening, October 6, for an impressive initiation service. Large blue candles and white zinnias were used as deco-

## HAPPY NEW YEAR TO MISSIONS!



What about another Missions Shower for Dr. Lippard's New Year cheer?

We started Missions' Showers three years ago. Why not keep up such a good habit? One new subscription to Missions Magazine from anybody, man, woman or child, secured by a Guild girl will gladden the editor's heart and prove the loyalty of Guilders to this outstanding missionary magazine. The value to the subscriber is great because it gives world news and national and foreign relations from a sane and Christian viewpoint. The special price is \$1.00.

In sending subscriptions be sure to state that they are part of the Guild Missions Shower.

Don't stop at one subscription. Let's make it a deluge instead of a shower!

*Alma Mater*

rations. After the new members had taken the Guild covenant, they were given bits of blue and white ribbon to wear and small blue candles. Ruth Murphy, Guild president, lit her candle first. The light was passed around the circle until all the candles were glowing brightly. Then all members sang the Guild song, "Follow the Gleam." After the ceremony Miss Brown told of the new books the Guild girls are to read this year and Anna Laura Petersen played an original piano solo.

### A Guild with a Background

The Joybell Lewis Chapter, Redlands, Cal., is a noteworthy one, and the enclosed is a picture of nine of the members. First, our name is for a missionary once in China, whose husband after years there contracted tuberculosis and came home to die. Two of our girls, Lena and Lois Marquiss, are twin daughters of missionaries once in South India who had to return on account of ill health. Lena is named for Dr. Lena Benjamin and Lois for Dr. Benjamin's mother. Lois is president of our chapter. Helen Harris, daughter of Dr. E. N. Harris, is our reading chairman. The Harris family were in Burma many years and are now making their home in Redlands. In the picture Helen is second from the right and Lois first. This is an exceptionally fine group of girls. They have qualified in the

Reading Contest two years and won the state award for Reading Contest Poster.

### Determination

Spokane Association, Washington, was determined to have our State Secretary, Miss Moore, with us for a week-end, so last May we sponsored a recital in one of the churches and later in the summer put on an evening's entertainment to raise money to bring Miss Moore to us. We succeeded, and late in September we held our house party. Saturday afternoon the advisors and presidents met for a conference and that evening more than 100 girls were present at our Gateways Banquet. On Sunday morning a Union service was held, with Miss Moore as our speaker. All who heard her went away feeling greatly inspired to do greater things this coming year. We have 13 Chapters of Guild girls who are eager to work faithfully and loyally for a bigger and better year. We consider ourselves one of the most active organizations in the State.

### A Guild in Chinatown

It was eight o'clock on Friday evening. The jangling sound of the dismissal bell could be heard throughout the Chinese Baptist Mission School in San Francisco. Quickly 160 pupils put away their Chinese books and papers and hurried to their homes. Soon the

eight Guild girls were at the apartment of their advisor.

Our quiet, demure president conducted the meeting in an able manner. The girls listened intently to the first few chapters of *The Flying Boat*. They didn't want the story period to end, for they liked "Rosario." At the close of the meeting they stood in a circle, repeated their Guild Covenant, and offered a prayer that each one might truly be a shining light. The following Friday they returned to cut out quilt blocks, which was great fun, especially as they knew they were helping someone to have a warm quilt.

### Rev. Otis Heath, Speaking!

"Last October there was organized in the First Church, Chester, Vt., the Green Mountain Chapter of the World Wide Guild. There were 12 charter members, and in June five more were initiated. They are enthusiastic and active. Meetings are held twice a month. A White Cross quota was accepted and filled. Books are in constant circulation and I feel confident that the chapter will qualify in the reading contest for this year.

"At the extreme left of the picture is my wife, who formerly was Doris Bigglestone of the faculty at Andover Newton Theological school. She is the leader of the group, and in our residence here of a little over a year, we agree that nothing we have done has given

us greater satisfaction than the Guild. Two of the girls were members of the church when the chapter was organized. Five were baptized last Easter. There has been a marked increase in missionary interest (and giving) during the past 12 months in this church, and this is due in no small part to the enthusiasm of these girls and the fact that the books they take home are read by entire families. One of the girls attended the New England Baptist Conference at Ocean Park last month."

#### Fall Rallies in Maine

One was held at the Caribou Baptist Church in October with 50 girls in attendance. After supper each Guild responded with a musical number or reading. Three Guild presidents gave helpful talks on W-orship, W-ork and G-oals. We were pleased to have Mrs. R. H. Short, our State Secretary, with us, who spoke of ways to make our Guilds more helpful. Miss Bistor was much enjoyed as she told of her work on home mission fields.

The other was at Bangor with 75 present. This included four associations, Penobscot, South Aroostook, Piscataquis and Hancock. Some of these girls had never attended a Guild Rally before. The supper program consisted of greetings from each chapter, a roll call by Mrs. Short and a



ABOVE: Rev. T. D. Rees of First Church, Cambridge, Ohio, is proud of his Guild Chapter

few remarks on the theme "Gateways." Miss Bistor also spoke here and the girls of the First Church, Dexter, closed this happy time with a consecration service.

#### THREE ORIENTAL GUILDS

##### Once an Elephant Shed

I am enclosing a picture of your Guild girls in Gauhati, Assam. The line on the map shows where there are Guilds. We had to go around Africa as you see. A short history of the Guild work was given at this meeting in April. Because it was such a hot night, the May meeting was held on the bungalow veranda. You may be interested in the history of our regular meeting place. It was orig-

inally an elephant shed, and later converted into a weaving house. Sometimes part of it was used for a store house. Then it was repaired and made into a place for holding Sunday services when it rained. Now it is used for morning and evening prayers, kindergarten in the day, study class in the evening, and on Sundays for primary Sunday school, Christian Endeavour and Guild once a month. It has been used for weddings and teas, and other occasions when we need to meet in a large group. Our May meeting, on the veranda, was a good one. A chapter from *Today's Youth and Tomorrow's World* was given in an interesting way, and then nine new members were received with a candle-light consecration service.—Ethel E. Nichols.

#### 202 Guilders

Miss Olive Jones, our wonderful Guild missionary in Nellore, India, writes that there is one Chapter in the Training School, three in the Emily Coles School, two in the Telugu Baptist Church, and one in the Girls' High School, with a total membership of 202. Isn't that a great record? She adds this paragraph: "We have begun studying some of the books on Japan, and our girls are greatly interested. I brought a set of those posters from home, and just in time for our opening one of the hospital ladies received a box of Japanese articles for sale. We bor-

BELOW: An enthusiastic Guild Chapter in Gauhati, Assam. Note their mission study map



rowed them and had quite an exhibition. Two of our girls dressed as Japanese ladies, and gave reports concerning Japan."

#### A Philippine Guild

Our "Rose Nicotel Guild" chapter, Iloilo, is sending \$5.00 toward the special Guild Gift. This year we are taking up the life of the older missionaries of different countries. We are divided into groups. Each group takes up the life of one missionary. Last month we had our initiation service and I am proud to say that it was very impressive. There were 19 new girls initiated recently and in all we are 52.—*Gricelda Garganera.*

#### White Rose Guild

Two years ago the White Rose Guild of the First Baptist Church, Cambridge, Ohio, was organized and each year has attained the distinction of being an Ohio Standard Chapter, having read their required books, paid their financial quota, done White Cross work and reached other goals of Ohio's Standard. Each year they have been represented at the State Guild Convention and the Girls' Camp in connection with the Ohio Baptist Assembly. Their pastor, Rev. T. D. Rees, is proud to be in the picture with this group of Worth While Guild girls.

#### Important

Fun and Festival from Latin America, mentioned on page 626 in December Missions, should be ordered from the American Baptist Publication Society instead of the Missionary Education Movement.

Each succeeding issue of Missions seems better than the one before, and I cannot longer restrain the impulse to congratulate you, both on the attractiveness of the magazine and on the quality of its contents.—*Rev. James D. Morrison, Providence, R. I.*

## Children's World Crusade



ABOVE: Abbott Chase Tuck, charter member and first president of the *Everyland Jewel Band*

#### Children

Suffer the children to come unto me;  
Close to my heart let the little ones be;  
The door of my kingdom is open and  
free;  
Suffer the children to come unto me;  
Suffer the children, where'er they be,  
Out of the home land or over the sea;  
They are my jewels, and this is my  
plea,  
Suffer the children to come unto me.

What are you doing, you pastors, parents and teachers, about your children? One of three things, probably. You may have given no particular thought to them. They are there and if no unfavorable report comes to you about them, everything is all right. Or you may have noticed that you have some very promising children in your group or some very much needing special and expert attention which you wish you could give, but you will have to set them aside for the present "for the more important work for adolescents" (it is a genuine quotation). Or you may have taken your stand on the ground that the best thing you can do for this world is to save

the children for Jesus and His Kingdom and are giving your best thought and effort to our boys and girls. O, that your name were Legion. They have courage, curiosity, optimism and confidence. That is great soil for the cultivation of the seeds of truth, brotherliness, fidelity and high purpose. In Christ's name the Church must make sure that this, its most promising group, is so taught and challenged that they will always hear and recognize the voice of God and answer as did the boy Samuel, "Speak, Lord, for thy servant heareth."

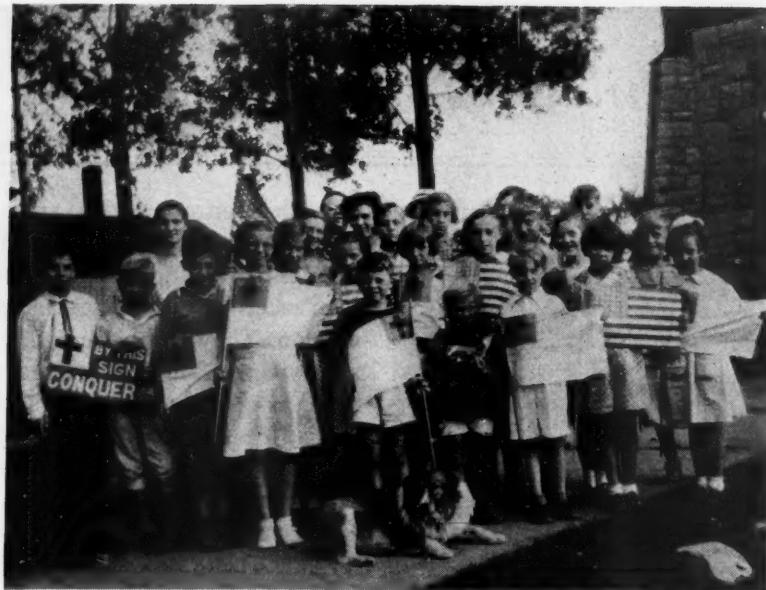
Children will come to Him eagerly. In the long ago "they brought young children unto him that he might touch them." Can we do less? "And he said unto them, Suffer the little children to come unto me and forbid them not."

*Mary S. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

#### Everyland Jewel Band

Since the early days of the C. W. C. there have been boys and girls in far and near corners of our world who have wanted to unite with Crusaders in their work and play but were unable to do so because there was no C. W. C. organization in their church. Nothing could be done about it in the case of Heralds and Crusaders, but for the Jewels there was a way out. There is a Jewel Band in the Prospect Avenue Church, Buffalo, to which these little people were most welcome. With the Jewel Certificate,



Crusaders of West Winfield, New York

poem and gift box sent to these members scattered from Boston to California and from China to India and the Philippines have gone the pictures and stories that Mother may use in her first lessons in world friendship. It has been a delight to have these relations with the children of our missionaries, the children of two of our former Field Secretaries and the children of some Board members and friends.

Not all of these acquisitions have made vocal their aims and ambitions in our world wide enterprise. But young Abbott Chase Tuck of Newton Center, Mass., has spoken. From the first he exhibited so much ability and activity and seemed to be so powerful a speaker that he was chosen president of the Band, an office which he still holds with perfect satisfaction to all concerned.

From him has come the suggestion, through his secretary, Margaret Holley Tuck and the Secretary of the Treasury, Russell Chase Tuck, that more publicity be given to his organization and that it stand on its own feet (as the

president himself is learning to do and finding very exciting and amusing) as a separate entity. Therefore we take pleasure in introducing the Everyland Jewel Band, with headquarters at 218 Lancaster Avenue, Buffalo, N. Y. We invite boys and girls from one day to six years old to join this Band and by so doing enlist as one who desires to promote love and friendship among the children of the world and hasten the day when all shall know and love Jesus, the friend of little children. To become a member, send your name, address and date of birth, to Mary L. Noble, address above. A certificate of membership, a gift box and a leaflet will be sent you. Once a year the gift may be sent to Miss Noble which will be credited to the Everyland Jewel Band and used for the missionary work of the denomination. At present the membership includes Abbott Tuck, 15 months old; Helen Ruth (Chrissman) Thompson, 2½ years, Syracuse, N. Y.; Sara (Hobart) Williams, 17 months, Amherst, Mass.; Louise Ann (Hill) McGregor, 10 weeks, New Rochelle, N. Y.; Gor-

don Vichert, 14 months, Suifu, China; Sylvia Hobart, 4 years, Swatow, China; Jane Louise Osgood, 5 years and Luella Osgood, 3 years, Santipore, Bengal-Orissa.

Start the year right by sending in the names of your children and grandchildren, nieces and nephews who have no Jewel Band in their churches. The missionaries, Board members, Guild girls and grown up Crusaders will be the first, of course, to find the members for this happy Band. There will be space in **MISSIONS** for the list of the first members.

#### Bits from Brilliant Boosters

A Hobby Exhibit was the name given by the Crusaders of West Winfield, N. Y., to the service that they prepared from the entire church school. A variety of facts about Mexico and our work there, a display of the children's hand-work, some pieces of Mexican art and music contributed to make a good program.

Apropos of the Wonder Wheels, a slogan at a Student Volunteer Convention some years ago was "Consecrated dollars are the cart-wheels of the Kingdom."

One Association Secretary in California fastens into an attractive folder all the material a new leader would need, also a letter asking that these be kept and passed on to the new leader when a change is made.

Dr. Alice Randall of Assam says, "Don't send black or dark colored dolls to Assam or India. The children won't have them. They think they are evil spirits. The Assamese children will love the stuffed elephant dolls more than any other kind."

Mrs. Osgood gave her report at the State Convention by the use of posters. Three children, aged 5, 8 and 11 years, represented the three C. W. C. groups, Jewels, Heralds and Crusaders respec-

tively. The figures for each group were printed on separate posters and hung around the neck of each child. The first, giving the number of organizations, was printed in purple, signifying royalty, children of the King. Gifts and White Cross, printed in red, for sacrifice; books read and study books used, in green for growth. The dead organizations were on black cardboard. The number of Association Secretaries and leaders were printed in blue for loyalty. The next poster was a yellow card with nothing on it and stood for the churches which have no C. W. C. work and was covered up immediately with a white poster printed in all the rainbow colors giving the number of members in Illinois.

#### A Correction

*River Children, a Story of Boat Life in China*, by Mary Brewster Hollister, is priced \$1.75 instead of \$2.00, as stated in December MISSIONS.

#### Stories by Marie Holmes

Our Special Interest Missionary, Miss Molmes, has written some delightful stories about the children she knows in Assam. They will be printed as the Graded Sunday School Missionary Stories for Primary Children and will be ready in January, price 15 cents. They can be used in Herald and Crusader meetings.

#### WONDER WHEEL SONGS

By MRS. L. A. CHICHESTER

One of our resourceful leaders in Michigan, Mrs. Chichester of Midland, has written two songs to familiar tunes for Crusaders to sing as they fill the Wonder Wheels. The words carry the message we want the children to keep in mind as they fill the wheels, and the music is easy to sing.

**BELOW: Children of India. "For such is the Kingdom of Heaven"**

#### Wonder Wheels

(Tune—"Wagon Wheels")

Wonder Wheels, Wonder Wheels,  
Keep on a-turning, Wonder Wheels.  
Fast or Slow, as you go,  
Carry the Gospel afar.  
Go to those who have never heard the  
Story,  
Bearing gifts of mercy and love.  
Far and near proclaim the hope of  
Glory  
And the way that leads to Heaven,  
above.  
Wonder Wheels, Wonder Wheels,  
Keep on a-turning, Wonder Wheels.  
Fast or slow, as you go,  
Carry the Gospel afar.  
Carry the Gospel afar.

#### Mission Wheels

(Tune—"Keep the Home Fires Burning")

Mission wheels are turning  
To the hearts now yearning  
For the Gospel message on our mission  
fields.  
Put ten silver dimes in,—  
Jesus' light will shine in,  
Turn their darkness into dawn  
Through our "Wonder Wheels."



## • THE CONFERENCE TABLE •

### Forward!

January 12, 1936, will be an important day in Baptist missionary history, when Baptist churches all over our Convention will place special emphasis on our Forward Movement. As in the past, Baptist women will share in promoting our world-wide missionary work. The poster displayed in each church should by this time begin to show a rainbow-colored road indicating the over-and-above gifts of loyal friends in the local church. If the amount gathered at the opening of the gift boxes at Christmas is larger than it was a year ago, there should be a special place on the road for indicating this advance.

Of course many societies will wish to use the new dramatization prepared by Mrs. O. E. Haines entitled "The Parable of the Talents." It is simple and easily prepared but may be very effective and colorful.

Postal report blanks will again be used this year, with one slight change in the plan. The local church will send their card directly to the State Secretary-Director rather than through the Associational Secretary-Director. In addition, there will be a place for reporting gift box offerings. It is hoped that in this way all of our states may report as satisfactorily as has California and one or two others.

\* \* \*

David is speaking. He says to his son Solomon, "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the

house of the Lord." (*I Chronicles 28:20*)

"Be strong and of good courage, and do it!" With this stirring challenge let us undertake the task of raising our share of the Forward Fund. And let us have faith that the old-time story of those who "offered willingly" may be repeated during the coming year.

### World Day of Prayer

"On earth peace, good-will toward men" is the theme for the World Day of Prayer, to be observed on February 28, 1936, the first Friday in Lent. In more than 50 countries in 1935 Christians met in large and small groups, both men and women, young and old, to consider the meaning of "Bear ye one another's burdens." In America alone last year more than 275,000 programs were used.

At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Señorita Laura Jorquera of Santiago, Chile. She is the President of the Council of Presbyterian Women of Chile, and active in the Y.W.C.A., the W.C.T.U., Sunday school work, and other church interests. It is noteworthy that she chose to place in the heart of the program the story of "Christ of the Andes," the immense bronze statue on the boundary line between Argentina and Chile which commemorates the Peace Pacts of May, 1901. The statue was cast from the cannons which had been aimed at each other and bears the inscription:

"Sooner shall the mountains crumble into dust than shall Argentines and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

As we approach this World Day of Prayer:

"Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein.

"Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in our own day."

The service of Worship for Youth has as its theme, "Lead us, O Father, in the paths of peace." It was prepared by Miss O. Mary Hill of Canada and has been printed for use in the United States through the courtesy of the Inter-board Committee of the Women's Missionary Societies of Canada.

The Children's Service of Worship is called "Come unto Me, children of every land, My own to be." The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy.

The program (2¢ a copy) can be secured from the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., or its branch offices. *The Call to Prayer* (free) can be obtained from State Convention offices.

### Student Counsellor

In line with new plans for our student work, all state and district counsellors should be appointed after consultation with Miss Frances Greenough, Secretary of the National Student Committee.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### Program for the Annual Meeting

Because it meets a need, this clever and attractive program was given *Honorable Mention*. Mrs. A. H. C. Morse of Jersey City, N. J., who prepared it, gives a brief description:

"We will arrange our room as the waiting room of a railway station. The meeting will be the annual meeting of the officers and shareholders of the Bergen (name of church) Division of our Great Baptist National and International Railways. There will be reports from the Secretary, the Treasurer, and the Corresponding Secretary (who arrives on a late train preceded by "red caps" carrying her luggage). Around the room will be a magazine stand (displaying *Missions*), books (reading contest), Travellers' Aid (White Cross), ticket window (tickets will be the new gift boxes), and information booth (literature). Guild girls will serve as "red caps" or helpers. A C. W. C. girl with a messenger's cap will deliver a telegram (C. W. C. report). The Prayer Committee report will tell of our Source of power. The Scripture will be our running orders. Posters will tell of excursions to house parties, Northern Baptist Convention, etc. We will have a Lunch Room Glee Club, and after the meeting we will follow the sign to the lunch counter where sandwiches, doughnuts and coffee will be served. When the new officers are elected, the president (the pastor) of our Bergen branch will install them. Then the train announcer will call the trains on tracks '35 and '36, with stations such as *Harmony*, *Amityville*,

*Friendship, Opportunity, and Service*, and the new officers will leave by the door marked "To Trains."

### "It Pays to Advertise"

On the Sunday preceding their regular meeting, the women of First Church, Santa Anna, Cal., distribute a news sheet with the church calendar. The November issue is mimeographed on both sides of letter-size paper, and gives full details concerning the meeting and program, lists local and Associational meetings with the special features of each, and special requests and needs reported by various committee chairmen, and local and missionary projects. For example, one paragraph tells of special articles in November *Missions* ending with: "The magazine is always full of interesting features. Miss Nay will be glad to take your subscription at \$1 per year. Why not use *Missions* for Christmas gifts?"

The men of the church are given an opportunity to share in the service projects, as indicated by the following:

*"Watch Our Tree Grow.* The Woman's Society has voted to make the recarpeting of our church auditorium its *local* objective for this year. A branch of our tree will buy several yards of carpet. The women will be happy to have the assistance of the men in financing this undertaking, and offer them the privilege of buying such part of our tree as they wish to nourish." (Trunk, \$25; branches, \$10; lateral branches, \$5; twigs, \$2.50; leaves, \$1; blossoms, 50 cents; fruit, 25 cents.)

A large tree poster is on display at each meeting. As the gifts are

brought, the tree is blocked in, enabling the members to note the growth from month to month. This does not conflict with their gift box offerings.

### "We"

The year book of the Missionary Society of First Church, Pawtucket, R. I., was awarded honorable mention in the 1935 Contest, because, to quote the judges, "(1) it is unusual in make-up and theme; (2) all its programs obviously have the missionary spirit and are comprehensive in subject, including not only home and foreign missions, peace, and civics, but also our magazine *Missions*." The theme was inspired by Karl Wilson Baker's poem, *Pronouns*, beginning

The Lord said,  
"Say, 'We'"

The monthly topics follow: WE Aspire to Good Citizenship (including a review of *Kidnapping the Constitution*); WE Seek to Promote Peace and Thus Celebrate the Birthday of the King; WE Consider the Orientals in America; WE Serve the White Cross (an all-day sewing meeting with book reviews and letters); WE Look with Suzuki at Japan; WE Scan the Pages of *Missions*; WE Gather in Annual Meeting Assembled.

The topics are mimeographed on a single sheet, folded inside a cover of silver paper bearing a silhouette of an airship. The design doubtless was suggested by Col. Lindbergh's book, "We," describing his famous trans-Atlantic flight. Their current programs are also based on a pronoun, "Others."

### "School Days"

"The school bell has rung after our long summer vacation, and we are back in school again." These words opened the first Fall meeting of the women's society of Central Park Church, Buffalo, N. Y. Throughout the meeting, the

chairman used the idea of a school, referring to the new "Superintendent" (the president) and to the new "Principal" (the program chairman), and reminding the group "how our children felt as they beheld new teachers—rather lonesome for the old instructors whom they had learned to understand and revere." At this point, the members stood in tribute to the former officers. Next, the purpose of a school was considered. "Our children and young people go to school to learn; so in the missionary society we learn." Emphasis was placed on the privileges a missionary society offers and the wide scope of its study plans—geography, biography, social conditions the world over, and access to the best in literature.

"Many of our schools and colleges have an imposing entrance. So in our missionary society we have an entrance in the form of a

theme each year. This year it is *The Open Gate*." Here a screen was removed to reveal a white fence with an open gate. Flowers showed through the palings, and in the garden stood a pedestal (to represent a sun-dial) with a vine at its base. (The fence, sun-dial and garden were the work of one of the men of the church.)

The devotions, carrying out the idea of the opening exercises in school, were conducted by two sisters. One gave a message on the opening paragraphs in *The Open Gate* leaflet. The other, standing in the gateway, sang "The Beautiful Garden of Prayer."

The literature chairman presented the study books as the curriculum. The lesson for the day was the first chapter of *Between Two Centuries*, and was taught by the Principal. This was followed by a preview of the lessons to February 1st.

The final phase of the program was most impressive. Opening the gate wider, the leader invited the Stewardship Chairman of the Buffalo Conference to enter. Standing by the sun-dial with a mite box in her hand, she told of the possibilities of the box, the hopes and goals for the year. Joining her in the garden, the local mite-box chairman showed on the dial how much the church has given this year to missions. Then the women of the "school" marched through the open gate in a processional and placed their gifts on a large basket-like tray held by the local chairman, while the pianist played "We've a Story to Tell to the Nations." As they returned to their seats, the president gave a brief message, and the school was closed with prayer by the pastor.—*Adapted from a report from Mrs. G. E. Manter.*

## How to Give to the FORWARD FUND

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### Important

The year book of the Chico California Missionary Society, mentioned on page 573 of November MISSIONS, was described in the October issue, page 511.

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Coming events of interest to  
Northern Baptists

### DECEMBER

30-Jan. 2—Student Volunteer Convention at Indianapolis, Ind.

### JANUARY

8-10—Interdenominational Foreign Missions Conference Asbury Park, N.J.

14-16—Interdenominational Home Missions Council in Washington.

20-21—Foreign Mission Board meeting in New York.

20—Home Mission Board meeting in New York.

20—Woman's Home Board meeting in New York.

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